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The Bombay Chronicle

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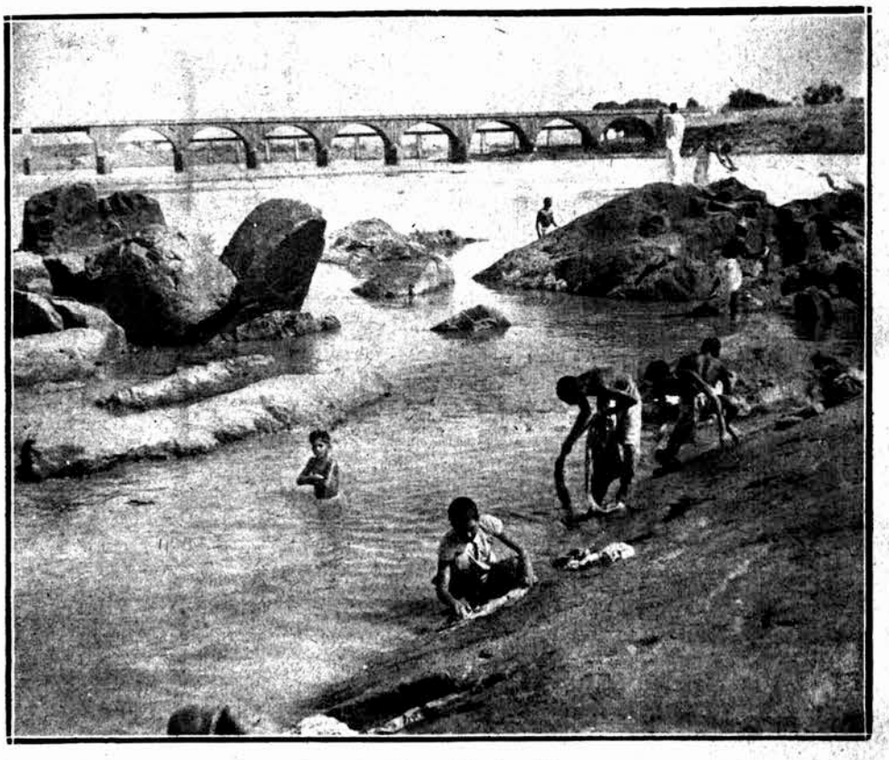
A Daughter Of The Soil by Vasan.

(Left): A Market Stall, Matheran. (Right): After the Day's Hard Work.

(Photos by M. A. Aziz.)



A scene on the Tungabhadra River. (Photo by Moorthy Vasan).

On the backwaters of Kerala.
Courtesy: "Indian State Railways Magazine."

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The Bombay Chronicle

BOMBAY: DECEMBER 27, 1936

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India Must Have Political Freedom First

Without Power To Shape Her Own Destiny She Will Remain Helpless Victim Of External Exploitation

—Jawaharlal Nehru.

The world is in torment to-day and everywhere in the West as in the East there is conflict and the fate of devastating world-war overshadows us. It is not a conflict of individuals, but one of ideas and of vast elemental forces, which are moving millions and which clash against each other.

Everything is out of joint and we seek feverishly for a new equilibrium which will fit in with existing conditions and yield peace and progress to a distracted and an unhappy world.

Behind the seeming complexities of international problem, the underlying fact comes out. On one side are ranged the forces of progress; on the other, the forces of reaction and vested interest. We in India are engrossed in our own difficulties and problems. And, inavitibly, our own activities must lie in this sphere.

But the right way to understand our own problem is to see it in proper perspective as a part of the world problem. For the world to-day, in spite of its diversities and mutual conflicts, is a unity and must be considered as a whole. No part of it can live in isolation, cut off from the rest.

With this bacground in view, when we consider the problem of India, we find that essentially it is the problem of removing poverty and unemployment, and the building up of the political and social order which removes all obstacles and hindrances from the path of freedom and progress. This removal involves political freedom. For, without the power to shape our destiny, we are helpless victims of external forces which keep us down and exploit us.

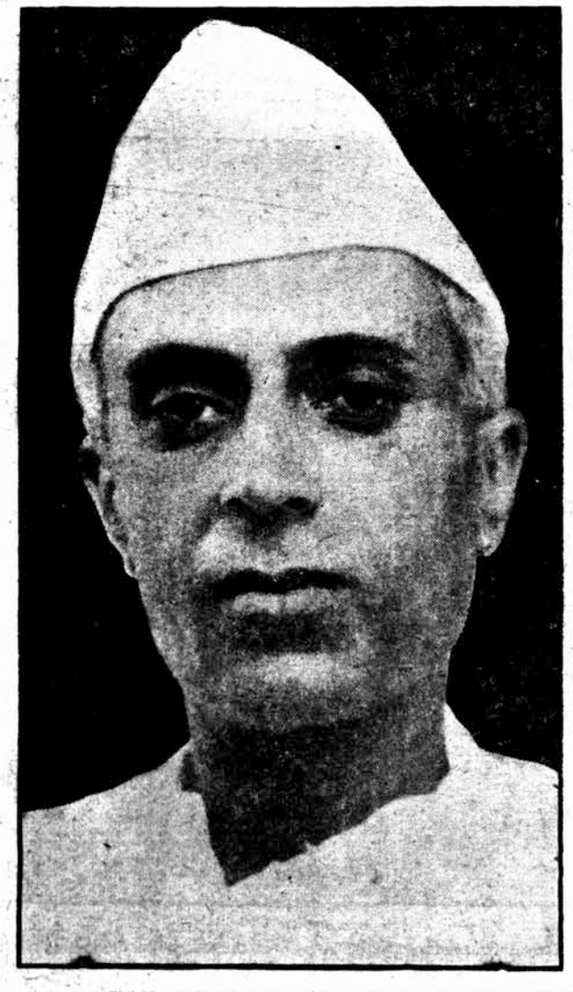
Political freedom, thus, becomes the primary objeective, without which we cannot advance materially in any direction.

But, behind that lies the real urge, the urgent necessity and desire to solve our problem of poverty and unemployment, to raise the standards of our millions, to remove illiteracy, to build up our industries, to get out of the iron grip of vested interests and to rid India of the numerous ills, which inevitably follow foreign domination. That is a big problem, but big as it is, it is a part of the bigber world problem.

It is to the solution of this problem that the National Congress has exerted itself. And it is for this that it has demanded the allegiance and support of the people of India. It has attached little importance to minor measures of reforms—for *all these* are but wasted efforts when the road to real progress is barred. It has refused to be swept away by communal passions or the cries of particular groups seeking advantage at the cost of the larger good. It believes that the communal question has nothing to do with the great problem of poverty and unemployment which affects our millions. And because it has no real connection with them it is a shadow problem which will vanish at the touch of reality.

The Congress stands, thus, for Indian freedom, it stands for the interests of the masses. It stands for great and radical changes in our economic and social system. It stands in the outside world with the forces of progress which are battling against the forces of reaction. It is the joint front in India against Imperialism and its allies and satellites. All our people, to whatever group or religion, or caste they might belong, have found welcome and comradeship in its wide-spread ranks. All Indians, whoever they might be, if they believe in these ideals and

(Continued on Page 2)



SARDAR VALLABHBHAI PATEL

To the "Bombay Chronicle" and its many readers I send greeting on the occasion of the Special Congress Number. We have been comrades for long in big enterprises. Big work still beckons to us—work for the independence of India, for the ending of the exploitations of her masses. In that great work I hope the "Chronicle" and its readers will continue to take full part.

In the present we face the elections and it is up to all of us to see to it that Congress candidates win, and win overwhelmingly, and win everywhere.

Dec. 19, 1936.

—JAWAHARLAL NEHRU.

BABU RAJENDRA PRASAD

The Congress can justify its claim of representing the country only if the millions of our people who have been enfranchised for the first time under the New Constitution, will support it by solidly voting for the Congress candidates at the polls and by returning them in large majority in the new Legislatures. Let no one, therefore, neglect his duty or be indifferent to his or her obligation to stand by the Congress at this juncture

—VALLABHBHAI PATEL.

Congressmen and women get an opportunity about the time of the Session of the Congress to read the thoughts and opinions of prominent publicists, published through the Special Number of the "Bombay Chronicle" every year. The Special number of the Faizpur Congress will, I hope, maintain the standard of previous years and focus the attention of the delegates and the public at large on the many questions which will come up for discussion.

—RAJENDRA PRASAD.

INDIA MUST PRESENT A UNITED FRONT

Lessons Of Working Class Struggle In Great Britain

(By Harry Pollitt, leader of the British Communist Party.)

I am glad to be able to send my greetings to the forthcoming Indian National Congress.

All people in Britain who are opposed to the rule of British Imperialism in India, have followed with great interest the work of the Indian National Congress movement during the presidency of Pandit Jawaharlal Nehru.

The lead he has given for a closer identification of the Congress movement with the workers organisations to improve the immediate position of millions of the workers and peasants of India has been quickly noted and approved by all these organisations in Britain who strive in various ways to support the fight for Indian independence.

Your Congress will meet at a time when the offensive of Fascism is at its height, ably assisted by the policy of British Imperialism which has proved itself to be the strongest support of Hitler. Whilst posing as the friend of democracy in Britain, the National Government's whole foreign policy is to give support to those forces, whose main aim is the crushing of the progressive movement.

Here in Britain, there is growing recognition of the urgent need for the widest unity to be established between all those who stand for a programme of social advance and against Fascism and war.

There can be no doubt that the growing tendencies towards Unity in a number of countries in Europe has had a great effect in Britain. Especially was this the case after the successes of the People's Front in Spain and France as witnessed in the general elections in these countries in the early months of this year.

Unity Among Working Class

There is still much confusion as to the best way such a People's Front should be organised in Britain. There are grave dangers from two sides. First, the belief that it is possible mechanically to transfer the French experiences to Britain, secondly a sectarian attitude towards people in the Liberal Party, and the professional class.

It is clear that in the conditions of Britain, the first essential towards the development of a real mass People's Front can only come about after unity between the various working class organisations has been secured. It was with this in mind that acted as one of the reasons which prompted the Communist Party to make application for affiliation to the Labour Party.

Once unity is secured within the Labour movement, then its very force and powsr will attract to it the support of all progressive people who sincerely want to preserve Peace and Democracy and defeat the National Government.

For this reason the development of all forms of united action that can bring such sections of the population into activity are to be welcomed and encouraged.

This can very well take the form of increased activity against the effects of malnutrition, the Means Test, work within the various Peace Societies, the fight for Democratic rights and liberties for British and Colonial peoples. The more successfully this work is carried out, the greater the mass pressure for unity also takes place, and once this has been achieved inside the Labour Movement, then the indestructible basis has been laid for further alliances towards a real mass People's Front, that on the basis of an agreed upon programme can be the means of exerting the most powerful influence in every sphere of political activity directed towards the defeat of all reactionary policies carried out by the National Government.

"Leftist" Disbelief

There is a tendency in certain Labour circles to believe that unless these sections of the middle class and professional people join the Labour Party they are not worth bothering with. In so-called 'left' circles of the Labour Movement such as the I. L. P. there is a contemptuous attitude towards the People's Front, and failing to see that these sections of the population can help in the common struggle alongside the organised working class movement.

It needs to be remembered that the effects of long years of unemployment and the application of the Means Test upon the workers, has shown itself in a most rapid growth of malnutrition. This is making the work of teachers, doctors and similar professions closely connected with workers and their families increasingly more difficult to carry out. To see that not only does Capitalism condemn the workers to poverty, but increases the suffering of this section of the workers at the very moment when the National Government is spending millions of pounds on piling up new armaments. This arouses deeper thinking about the whole workings of the capitalist system and results in these types of people becoming more politically conscious.

Blight Of Fascism

Similarly all progressive people see what Fascism has done to all progressive and cultural organisations in Germany. Others note with increasing apprehension that every year thousands of students leave the Public Schools and Universities for whom there is no work to be found. Others see how capitalism in decline continually puts the brake on all technical development, and frustrates the progress of science, unless it is concerned with war preparations. Others note with dread and anxiety the steady drift towards war that is taking place, knowing full well the heavy toll that war takes from their families.

It is these facts that result in a new approach to all political questions on the part of the large numbers of people who have never before thought about politics in a serious way, but have vacilated in their political allegiance first to one side then another.

In Spain, where the defence of democratic institutions has resulted in civil war being forced upon the Spanish people, we have seen thousands of liberals and progressives give their lives in defence of democracy even when it was limited to correspond to a system still based upon capitalist economy. Similar people would be prepared to do the same in Britain should it be necessary.

It would be madness not to recognise these new facts in the political situation in Britain, and not take any practical steps towards bringing such people in as close a contact as possible with the Labour Movement.

Thousands of them are not yet ready to join any section of the Labour Movement, but they are willing to work with every section of the Labour Movement in a common effort to meet the immediate dangers in front. Dangers that menace us all, irrespective of the party labels that we wear.

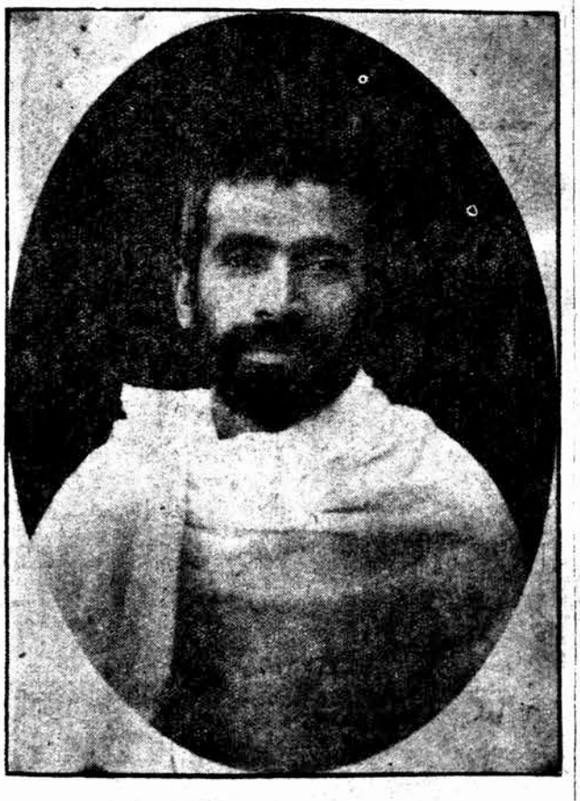
This is why the Communist Party supports all propaganda to popularise the need of a People's Front in Britain, whilst guarding against any premature organisational steps that could only result in impeding real progress in the development of the campaign.

Lesson For India

I am sure that in the totally different conditions that obtain in India, that there are similar tendencies taking place that afford the basis of a mass anti-Imperialist movement of the Indian people, a movement of which the National Congress and all the workers political parties would be the central directing and driving force.

Our Indian friends can rest assured that in any Movement towards working class unity, and out of this a wider mass movement of the people, our responsibilities towards the millions of people in India under foreign domination will occupy a prominent place. And that in any such movements great attention would be paid to demanding support the demands of the colonial peoples for independence, support for the rights of free speech, press, meeting, and organisation, that will facilitate that struggle, and for the immediate social and economic demands of the colonial people.

I hope that at the coming National Congress it will be possible to bind still further closely all progressive elements within the Congress Movement, not only to the workers mass organisations so as to lead a common struggle against British Imperialism, but also towards closer unity and connections with the growing forces that are fighting for Unity and People's Front in Britain.



Shriyut Shankarrao Dev, Chairman of the Reception Committee of the Faizpur Session of the Congress.

INDIA MUST HAVE POLITICAL FREEDOM FIRST

(Continued from page 1)

objectives and desire the freedom and progress of our well-beloved country and her unhappy millions, must throw their weight on the side of the Congress and join in the gallant struggle for freedom.

The present is full of misfortune and miseries, and many are depressed and puzzled. But the present also offers many an opportunity for high endeavour and brave adventure for a cause that must fire the imagination of all young and old, who have the spark of light in them and who are not afraid of risk and danger in quest of great ideals.

But, the present will pass—it is the future that counts. And this future beckons to us—a future bright with promise and achievement and human well-being. Who will not answer that Call?

JAWAHARLAL NEHRU.

A Birth Song

(Original design by J. P. Foulds.)

(This dedicatory poem by Tandra Devi was written for and read at the All-India Music Conference, Ajmer, October, 1936).

The last cloud-veils are passing over the shoulders of the mountains:
Upon their green-clad bosoms bright trees glitter like jewels in the autumn sun.

Large birds are hovering in the scintillating clear air.
And the first butterflies are mating.
The sunflowers in my garden are pouring seeds from their heavy heads

Upon the expectant earth,
And my children are dancing in the glad breeze.

Below—far below—a grey-blue mist
Envelopes in soft glory the plains and foothills
Stretching to an infinite depth—
A bewildering distance.

O my India!
Plains of my India!
O mysterious and awful plains
Stretched out before me,
Wrapped in the deep grey-blue of the brooding God!
From afar I gaze upon you.
And you are all-beautiful;
yet from a near, if I should approach you,
Your blue turns to dust,
Your mystery deepens to blackness,
Your allurement hurts with horror.

What is this, my India?
Spread before me are hunger,
Strife and woe,
Disease, pollution and perfidy!
Your holy dust is blood-clotted
By the feet of a thousand conquerors;
Your holy soul is seared
In the grip of a thousand untruths!

(NEW VERSE)

O plains of India!
In the midst of beauty,
On the hill-top,
Gazing down into you grey-blue curtain,
I weep with sorrow!

India, my love and pain!
Where shall arise the brightness of clear-seeing to make Thee whole!
Whence shall come the stream of refreshing to assuage Thy thirsty peoples?—
Of purity, to cleanse them?
Whence, the conquering power to end conquest—
The peace to weld Thy children?
In one beam of Its Light
Heaven alone can end Thy misery!
And beyond, the heaven of heavens,
Poetry—vision of the seer;
Music—creation of the All-Knowing—
Can mend and make Thee whole!

Let then Thy bards and singers arise, my India—
Quickly let them arise,
And set their flames upon the land!
A soft sound shall pierce the blue mist,
Souting its silvery message to the sky—
A quiet new melody shall be uttered—
That which has been heard in the Heart,
(And it is Truth—Music which is Truth)
This melody which will conquer all Thy foes, my Mother,
Shall spread over Thy land and conquer THEE.

O come soon, arise quickly,
Bards of the new nation—
Adventurers of the Spirit—
Harbingers of liberty, of joy—
And breathe peace upon the Mother in Her birth-hour—
Sing peace also to the lonely Watchers upon the mountains!

We will await you, welcome you, bards of this birth-hour!
We who sit upon the mountains
Watching the fate-full plains,
Dreaming for India—
We will bless you, extol you, embrace you, empower you—
So you be singers of the Real,
Angels of music,
Messengers of the Sun.

Sing to us truly of that Sun beyond the mists;
Lead us into that Sunlight—

Lead us out of confusion
Into harmony—
Starry harmony! maT—zI
Lead us into the pleasurable places of the desire-less
And the tender foot-hills where pilgrims are tarrying till the dawn.

Take us out of bitterness,
And—when our tears must flow—
Wipe them away!

Open your mouths,
Bards of India!
Saviours! Musicians!
Arise!
Let the strong breath of Truth flow out!
Let it be a clarion-call!
Sing to the Watchers upon the mountains!
Break a New Way,
That their rivers may flow
Deeply—more deeply—to the sea!—
That our people may reach
Surely—more surely—to the Light!

—TANDRA DEVI.

SONNET TO MAHATMA GANDHI

Thy love has lit our minds with flaming thought.
We think of humble lives that through the years
Have worn the chains by ancient customs wrought;
Women and men whose meed of grief and tears
Is ours and India's shame! We hear thy cry,
"Their yoke is hard. The burdens they must bear
Have fallen on my heart. Fain would I die,
So they might gain of life a lovelier share."

Mahatma! this shall be thy glorious fame,
That thou didst seek, in lowly, loving ways,
To free men's fettered lives. For when thy name,
And tales of thee are heard in distant days,
Proud sons of India will smile, and say,
"He bore our griefs and took our shame away."

—STELLA MEAD.

"A CHAMPION OF NATIONAL FREEDOM."

"The Bombay Chronicle" will be issuing its Annual Congress Number during the Christmas Week. I trust that this issue will if it is at all possible, excel its predecessors as the Congress Session will be held in this very Presidency about that time.

"The Bombay Chronicle" is one of the foremost Nationalist papers in the country known for its intrepidity and vigorous support of the Congress. It has ever espoused the cause of National Freedom and fought for the weak and down-trodden.

I am confident that it will carry on its mission with still greater energy and devotion.

I hope, it will continue to receive the support and co-operation of Nationalists all over the country.

—GOVIND VALLABH PANT.

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True Function Of Work

Not Drudgery But The Healthy Development Of Masses Is Aim Of A. I. V. I. A

(By Mr. J. C. KUMARAPPA, Secretary All-India Village Industries Association)

What are the purposes for which the All-India Village Industries Association stands? Is it merely a goods producing and supplying agency? The Association is a part of an ideal. What is this ideal? Is it one of making work for many? If it is, then what is the virtue in making work? Is it charity? We shall spend a few moments considering these and similar questions.

Supply of good wholesome food material and other honest products is in itself a worthy object. It is social work of a high order especially in these days of adulteration. Making work for the unemployed may also be considered a prasiseworthy humanitarian work. If we stop at these, have we fulfilled our mission in life? If work were only a mere matter of supplying goods why not go in for mass production whereby larger quantities may be supplied? Work for work's sake idealises drudgery. Drudgery is to be minimised and one who makes drudges of men is no benefactor. Then what is it we are after?

WORK IS RELIGION!

One of the things that distinguish man from beast is religion. By religion people generally understand ceremonial worship. If a man is truly religious his every action should declare the glory of his Maker. Ordinarily understood religion occupies only a little fraction of man's waking hours. Most of his time is spent in work. Practically all his thought is concentrated on it and his life consists of what he does. This being so, work is even more consequential than ceremonial religion. We may almost say that work is the practical side of religion. To deny man his opportunity to work is, therefore, to deny him the previlege of being a full fledged human being if religion differentiates man from beast. Looked at this way work denied to man is like denying him entry into a temple. Economically, the unemployed are like the untouchables in society. Both stages are equally degrading to man. Banishing unemployment is like throwing open the doors of a temple to every-body. It is in the fitness of things that Gandhiji went on his Harijan tour and finished it with the founding of the All-India Village Industries Association. He started with making ceremonial worship possible for everybody and ended by attempting to bring home to everyone the practice of religion in the form of work.

FUNCTION OF WORK.

This may sound fanciful. A little clear thinking will show that from a practical point of view the function that work plays in society is even more important than that of ceremonial religion. It is easy to profess to love God in the abstract but it is difficult to show one's love of God in one's every day dealings with one's neighbour. The first represents the ordinary conception of religion and the latter the real function of work. If we do not love the brother we have seen how shall we love God whom we have not seen? "He judged the cause of the poor and needy; then it was well with him. Was not this to know me? saith the Lord."

From this aspect work is, as already said, even more important than ceremonial religion. But work has not always been looked upon as sacred.

According to Aristotle slavery was ordained by nature. Work devoid of its opportunity for self-expression becomes drudgery and slavery is the result. The civilisation of Greece and Rome regarded work as an evil in consequence. In the measure in which a man can free himself from work or heavy toil he gained social status. The slaves were ordained by nature to toil away. Under these ideals the civilisations collapsed. We still find the same view point on work projected into the economic organisations of the West.

IS SLAVERY GOOD?

If work for work's sake was good then slavery must be goodness itself in pill form. What was then wrong with slavery? Initiative was taken away. This led to decay of personality. Thus the seed of mental development was sterilised. All that was left was drudgery. In its proper place drudgery is no evil but by itself it is a drag. Just as for good digestion we need a good deal of roughage we need 90 or 95 per cent. of drudgery to get the best out of work and just as if we ate only the roughage and no food our stomach will suffer and life may become extinct, so also if we had only drugery and no intiative all progress will be at an end and society will die. The toil of slavery is not work but drudgery and hence it spells death. If in our present organisation we give to the masses drudgery as is done under the methods of large scale production there is nothing but social death awaiting us. The irksomeness in slavery is largely due to external compulsion having taken the place of willing co-operation or personal intiative.

We may devide our daily activities into three kinds.

1. Exertion under external order.
2. Exertion for its own sake.
3. Exertion with a self-chosen purpose.

The first form is slavery and saps the vital energy of human life. The second form is one in which there is physical development or pleasure as in games and play, while it is in the third we find true work with an aim which leads to the development of the higher faculties in man. We have seen the first type leads to deterioration and death, and therefore when taking into consideration the wear and tear of human life slavery is the most extravagant form of labour. We need not dwell long on the second type. It is essential within limits. Play has its place in a well ordered life but if it assumes the place of a main objective in life then "all play and no work will make Jack a dull boy. The lower strata of ancient Greece and Rome were slaves and passed out of existence as animals do. The higher strata of society took to play and amusement and they developed physically but met with ultimate destruction morally and spiritually.

MAN AT HIS BEST.

In the last type it is that we find man at his best. What builds our character is not the great decisions of life but it is solutions we come to on small questions from day to day. Work absorbs most of our waking hours and many of the problems connected with work and our dealings with our fellow men are what determine the nature of our life. Therefore, it behoves us to sit up and take note of what our work makes of us. If we analyse world history correctly we shall find that civilisations were what they were because of the nature of the economic life of the people. Religion may have infused ideals but work was the laboratory in which they were tried out. Therefore work can play a much wider part in the development and growth of a nation than institutional or ceremonial religion and yet how much conscious thought do leaders bestow on this formidable force?

The moment we shift the emphasis from men to the material we lose sight of the true function of work. If in a training institution young men spend their efforts in handling planes, hammer and chisel they may waste wood, but they are developing their muscles and skill. On the other hand if they are made to feed sawing machines and to use their time in producing fine furniture by elaborate machinery the emphasis is on material gain and not on the training. Is finely carved and finished furniture more important than the skill of the young men?

WORK AS CHARACTER-BUILDER!

Properly directed work affords facilities for the development of patience, perseverance, initiative, creativeness and originality and with it self confidence, a sense of responsibility, accuracy and eye for detail and fine finish. Work is, indeed, a school for life. It should carry on to full fruition the education started in youth.

In work of the type ordained by nature there is little use for so-called leisure. People will find it much more easy to spend their time working under congenial conditions than to use leisure profitably. To use leisure properly one has to have a high degree of self-discipline which is one of the valuable products of true work. If in the course of our daily work we get ample room for the expression of our personality then there will be no need for leisure. Of course, there will be physical weariness which is healthy and which needs repose and relaxation in sleep and rest.

From this point of view any wrong use of work is sin and causes sorrow. Western organisations have looked upon work as a means of accumulating wealth i.e. gathering in the available purchasing power from everybody to obtain control over the lives of men. This has naturally led to jealousies and violence. Can anything else be expected? Unless we bestir ourselves and restore work to its proper place and man to his natural diginity and allow work to develop the masses of people, as the Village Industries Association aims at doing, there is little hope of finding persons who will be able to bear responsibility and steer the helm of state to peace and property.

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A Primary Tax To Spread Primary Education?

Self-Help Alone Will Rid Our Country Of Illiteracy

By Prof. D. K. KARVE.

The most neglected branch of education in India is that of Primary Education. This is the education that can reach the rock-bottom of the Society. The desirability of free and compulsory primary education all over the country is admitted by all. I am not aware of this ideal being realised anywhere. In cities and municipal towns there are primary schools but there are hundreds of villages in each districts in which there are no primary schools Government has handed over to district boards the responsibilities of conducting primary schools in rural areas and these boards are short of funds. The result is that thousands of children are left without any facilities for education.

Nothing Done For Villages

Efforts to expand elementary education in rural areas by Government help mostly failed. In order to induce district boards to raise money by additional taxation for this purpose legislation was enacted in the Bombay Council that Government should give double the amount that a board would collect in this way, to start and maintain more schools. The district board of Ahmednagar enhanced the local fund rate from one anna per rupee of land revenue to two annas and applied to the Government for double that amount. Government declined to render that help on the plea that there was no money to spare.

In the case of secondary and higher education both of boys and girls wherever efforts of Government were found insufficient, private bodies came forward to supplement Government work. No doubt a keen desire was felt by people to make use of the institutions started by these bodies and they could be partly self supporting on account of the fees that could be raised. Government also came forward to help these institutions by giving annual grants for current expenditure and building grants. Middle class people came forward to help this work with their donations of hundreds and thousands of rupees and rich merchants and landlords with their lakhs. Highly educated young men came forward to organize and run these institutions and an appreciable amount of work is done to spread secondary and higher education far and wide. Nothing practically has been done for poor people in villages who are always affected by material and mental famine.

Self-Help Needed

Let all possible efforts be made to move Government to spend more for education in rural areas. But I want to ask the question whether we should do something in the direction in a spirit of self-help. I am fully aware that the task is gigantic and private efforts can only be drops in the ocean. It does not, however, become a people who aspire to a place among the nations of the world to neglect this fundamental question altogether. I wish humble efforts are made in different centres to start and maintain schools in villages that are without any schools.

We have to be grateful to a class of quiet workers who have been carrying on this useful work in villages on their own account. These are needy teachers who work with no encouragement from outside, being satisfied with what little they get in the form of grain and other necessaries of life from villagers. They look to the district board for grant-in-aid but tdey are very often disappointed. In these days of unemployment many young men who have passed the Vernacular Final Examination or even Matriculates will be willing to work in villages near their homes if the little that can be got in the villages can be supplemented by a grant from an organised body.

Sarasvati Matha Sanstha

Before giving an account of such an organised body in Poona I wish to mention the work undertaken by an organisation in Bombay. Sarasvati Matha Sanstha was founded in 1928 with the object of opening schools in villages and do other village uplift work. Volunteers collect small contributions from middle class people by weekly or monthly visits and with great efforts collect funds to maintain schools that they have started. They have five schools in Maval Taluka in the Poona District, two in Sholapur district and one in Bhor state. The district board of Poona has been giving to this body an annual grant of about Rs. 450/ since 1932. So far as I know this is the only organization in our part of the country that is trying in its own way to spread elementary education in rural areas. Excellent work is being done by this Organization and I hope the Bombay public will show appreciation of the work and liberally help it.

A Poona Organisation

I now come to the Poona organization. An old professor of the Fergusson College who retired twenty-two years ago conceived the idea of founding a society for spreading elementary education in villages. Before approaching others for help he made up his mind to maintain or aid at least one school by contribut-

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Singing Our Way To Freedom!

India's National Songs Will Resound Through History

Mrs. Margaret E. Cousins, Bachelor of Music, Royal University of Ireland, Chairwoman of the Board of Studies of Western Music in the University of Madras.

By Margaret E. Cousins, B.Mus.

Music is so interwoven through the web of Indian life that it was inevitable that it should also play its part in creating, reproducing and upholding the deepening fervour for freedom of the people of India, especially during the last decade.

The clarion call of Indian Nationalism was sent forth in song in 1906 when first the strains of "Vande Mataram" were heard in the Indian National Congress sung by Srimati Saraladevi Choudhrani and her companions. It gathered up and expressed the people's yearnings for political liberty, their determination to set the Motherland free from external domination.

There is a school of thinkers who consider that the music created by composers of one period—saints, seers, sensitive, some institutionalists,—becomes the determining influence over the development of the political and social consciousness of the following period. This is akin to the theory of the effects of mantrams in occultism, of vibrations in Science, of the Christian account of creation—and God said, "Let there be light, and there was light". The Greek philosopher, Plato, in his "Republic" enunciated: "The introduction of a new kind of music must be shunned as imperilling the whole State; since styles of music are never disturbed without affecting the most important political institutions".

Power Of Music

There is another school of thought which considers that music is the outcome of the state of mass consciousness, that it is a reaction to feeling, not itself a constructive element. There is truth in both views. Geniuses invoke new emotions in others and construct new circumstances by their music. Existent circumstances and their emotions provoke music as a reaction, as a safety-valve in the general mass of people of a kind which reflects their emotions rather than inspires changes. It is held that the jazz music of the negroes spreading from the United States throughout Europe had its potent share in breaking up a conventional mode of mind, and helped in creating the state of chaos which still exists there. I consider the introduction of the harmonium into India and its insidious popularity and in musical deterioration a similar disturbing factor in Indian morale. Such an event is, however, like the "break" in the registers of the singing voice, of the "critical stages" in processes in science. The released forces and emotions must subsequently be directed into higher expressional activities. Then does the music of the "music makers, the dreamers of dreams" find its sphere of influence.

National Songs

One recalls the stimulation of national spirit always evoked in a Frenchman when he hears "La Marsellaise" with its rousing refrain, "March on, March on, To liberty or death". In Ireland old passions flare up when "The Wearing of the Green" is sung—"They're hanging men and women for the wearing of the green". We can measure the influence in the cause of freedom that was wielded in the war for the emancipation of the negro slaves of America by the song "John Brown's body lies a mouldering in the grave". But his soul goes marching on. The song, the slogan and the symbol are storehouses of national inspiration.

"Vande Mataram"

"Vande Matadam" as national song stands in a category of its own. It makes no appeal through a marching rhythm or the release of vibrations of strongly accented martial energy. It is full of gamakas, of nuances, which have to be made by each individual singer in his or her own way. It is anything but easy. It takes much practice for any group of singers to sing it satisfactorily in true unison, still less is it a success when attempted to be sung by a mass audience. It is a statement of the overflowing productivity of Mother Nature in India and an appeal to India's children to fight for that loving Bharata Mata so that by the realisation of their own self-respect and the achievement of their unity they may free the Mother from her bondage. Those who heard Pandit Omkarnathji pour out India's heart through Vande Mataram as the opening song of the National Congress from his singing of high tower of the Nagar at Bombay will never forget its effect. It thrilled us through and through. It consecrated us to national service. It bound us all together in dedication to the Mother and to Freedom. Yet it was also the cry of the individual soul for Moksha. It is a song akin to a Himalayan peak.

Folk Ballads

In connection with religious ceremonial and experience India has always had its concerted songs, its Bhajana choruses. It was easy to convert Devi into a political Mother-India, Ganesh into her Minister of the Interior, and Saraswati into the Devi of National Culture. The Bhajana songs took on a new tone and were assimilated into the National Movement of the decade behind us.

The masses found their marching songs in the stirring rhymes and rhythms of Rabindranath, Bharati, and Harindranath Chattopadhyaya. Prisoners for political non-co-operation sang in prisons songs they had sung in political processions banned by Ordinances. "Jaya, Bharaton" was heard everywhere, for example. Simple songs of a ballad style were sung and are still being sung praising Gandhiji, declaring "Freedom is our Birthright," describing the woes of Harijans and calling for equal treatment for them, encouraging by song even the purchase of Khaddar.

Purists' Mistake

Purists in music may scoff and say that this is not real music—they may say it is only the doggerel of music. But the criticism is ill-founded. Similar criticism and disfavour came from traditional, classical artists in Japan when a couple of hundred years ago certain Japanese of the Printers' Guild who were also artists made coloured wood-cuts of everyday-scenes of common life for cheap distribution and the enjoyment of the masses. Those "inferior" colour-prints of that short period are to-day reckoned amongst Japan's treasures of Art—scenes of people walking over a bridge in heavy-rain, women planting rice, a tea-party in a restaurant by a river, a geisha with her samisen (musical instrument).

The simple folk-songs of the Russian peasants and serfs were collected by Glinka and became the warp and woof of that great music composer's national operas beginning with "A Life for the Czar," and they formed the foundation of the present great school of Russian music, full of national uniqueness and flavour.

Will Resound To History

If it takes all kinds of people to make a world, it takes all kinds of songs to make Music, and I, as one musician, bear witness to the legitimate claim of these National Songs to be treated honourably as worthy music because they express emotion beautifully, sincerely, straight from the heart, and they have the power to call up similar emotions in those who hear them. When India rules her own destinies these songs will be venerated as is the great Bell which pealed in Philadelphia to tell the Americans that the Declaration of Independence had been signed, and as are the relics of the historic Children's Crusades which set forth to free the Holy Land from the Turks. The songs of Bombay's children, the Prabhatha Pheri, sung by them at dawn daily as they marched round the streets calling on the goddess of India to break the chains round her country, will surely resound through India's future history.

There is evidence on all sides that the culture of nationalism has resulted in a revival of national culture.

For hundreds of years, possibly from Akbar's time, there were no organised groups for co-ordinated study of music in an all-Indian way. But now—since 1915—Music Conferences, city and rural Sangita Sabhas, the patronage of various kinds of Indian dancing and dance music, are so common as hardly to attract particular notice.

Music has also achieved University status and honours in a number of Universities and is annually being incorporated more and more into the time-tables of all schools. The wise Confucius stated, "If one should desire to know whether a kingdom is well governed, if its morals are good or bad, the quality of its music will furnish the answer". In old Indian India tables of arithmetic were always learnt in 'song,' designs in weaving were counted out in regular melodies, the water from the wells and the planting of the paddy plants were regulated by folk-songs.

A Unifying Factor

The National Movement has given a new and extended life to the Bhajana type of song. Its religious character has been linked on to the political enthusiasm, for this was truly possible and consistent when ordinary politics were sublimated into the liberation of Bharata Mata by Satyagraha. Mother India needed an additional means of unifying her children and what more potent than the sway of song? Music can impose its own order on restless crowds, it can create a receptive, harmonised atmosphere, it can lead the mind from personalities and diversities to the Impersonal and Supreme One. Our Congress men and women singers have rendered invaluable service in disciplining our national life by their singing. They have directed its emotions, given con-

(Continued on page 8)

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"UTTISHTHA, PARANTAPA!"

We Should Arise And Bring About A Mentality Adjusted For Change

By N. H. PANDYA, B.A., LL.B.

The purpose of this article is to point out that, leaving aside politics for the moment, there is great need at present in India for a scientific study of our needs. Our inherited culture is receiving shocks from outside; it is getting disorganised; we are losing our moorings, anchorages and all the old apparatus of security. Social changes of a varied character, economic changes of a drastic character and educational changes of an indeterminate character are taking place in our midst, but a scientific study of the crucial impacts and shocks that we receive, seems to be nobody's business. We simply drift. We have given way to paltry faint-heartedness. We are afraid to look at the truth in front of and around us. We are afraid to face the unreality, the cowardice, the malice, within us. Supposing a stranger came to our land and enquired: "What is the trait of an Indian of to-day?" What shall we say?

IMPROVIDENT TARDINESS.

Speaking generally, we have, in regard to the scientific study of shock-absorbers, been guilty of improvident tardiness. Were we to-day ready and willing, quicker to realise the potentialities waiting for adoption for human benefit, readier to pay any price for dislocation and to adjust the framework of society accordingly, we might make ourselves happy and the next generation happier. What is required is a mentality, adjusted for change.

How shall a mentality generally adjusted for change be brought about—change in our economic, social, religious life? Change there is bound to be, whether we will it or not. The question is whether the change is to be left to take its own wayward course or is to be regulated and induced into well-thought out channels. A dictator would be able, by his fiat to direct national life into proper channels of change. For instance, as observed by Sir Josiah Stamp recently a benevolent dictator, can at a relatively small expense, by applying our modern knowledge of diet, add some 2 in. to the average stature and 7 lb. or 8 lb. to the average weight of the general population, besides enormously increasing their resistance to disease. A dictator can, within a short cycle of years, bring about prosperous village communities by bending the whole economic structure to its needs. But nobody loves a dictator now-a-days and people prefer to govern their own lives—although knowing that they do the job indifferently.

ALTERNATIVE TO DICTATORSHIP

Is there any alternative to dictatorship? The answer is, to make our minds more adaptable, our education, more adjustable to scientific changes. When all the world about us is changing how can we hope to stand still? We must consciously, scientifically modify the old structures to meet the new conditions daily arising. We must no longer stick to rigidity. Due to rigidity, the shocks we receive, are harder to bear. The necessity for a realistic research in India is very great, indeed. So also is the need for widespread and popular teaching. Ordered knowledge and principles are wanted to every point. College education is not by any means a complete preparation for social adjustment. We need to learn to think, to think furiously, to think scientifically, to think realistically.

KEY OF TRUE REST.

India, with its ancient culture, ought to be the first to point out to the world, by its mode of life, how to adjust individualism with corporate relations. It has done so in the past. Why cannot we of the present generation do so now? Indian culture is permeated with the ethics of corporate living. Why cannot we bring it out, and through our own lives, impart the teaching to a tossed-about world! True Indian culture does not glorify change, it has found the key of true rest in ideally controlled motion. What we in India need to-day is ideally controlled motion i.e. progress forwards, laid on scientific lines, consistent with the principles of our past which have kept us together during many centuries

It is clear that if we are to avoid trouble for our sons and grandsons, we must take trouble, scientific trouble, in all the departments of life. It is no good relying upon Governments in these matters. Governments are generally reluctant to move in advance of public opinion when the measures needed may involve interference with vested interests and the raising of difficult financial and economic problems.

We should organize agriculture and the distributive trades to produce and handle the much larger volume of protective foods which would be consumed in the future. Let us learn to appreciate the use of money better and understand that there is no object on which money can be better spent in our country, than expanding our home agriculture and building a healthy race.

CHOICE OF PASSAGE

Our hoary past was built upon a foundation and synthesis of individual sturdiness and common outlook. Our future progress will depend upon the route we shall adopt. Even when beginning and end are clearly defined, there is still importance in the choice of passage from one to the other. What shall lie between is left in our own hands. Even if the course be laid down for man with some rigidity, it still rests with him whether within the course laid down, he is an eager, an intelligent, a worthy worker of his kind. Though the general course may be already fixed by a combination of choice and circumstance, the Gita teaches us that man is still answerable for means and method. It is a temptation and a mistake to assume that the way chosen can be of no great moment. The truth is that it is the journey itself that matters. The real aim of man's pilgrimage on earth, is the road chosen, the means used, and the personality evolved in struggling along the path of life. It is the lamp that every man and woman carries before him or her that brings about general enlightenment.

Our Kingdom in us lies. Each one of us can and should take conscious part in evolutionary progress, progress towards the India of our dreams. Let us face the realities truthfully and let us scientifically find out and follow the outlets. Believe me, a scientific study can be as effective an ethical agency as the study of religion. Learning wisdom from the achievements and the blunders of the past, let us in all things—"think independently and act together"—for the greater good and a speedier attainment of a Happy and Prosperous India of the future.

SINGING OUR WAY TO FREEDOM!

(Continued from page 7)

solation to the imprisoned, afflicted and wronged, energised the disheartened, and linked people together by these national songs in a way that was unique. I remember an occasion of a very large open-air meeting in South India where it was agreed by all that the most stirring and effective speech of the evening was a song intensely and beautifully sung by a Congress woman worker. Another time when the votes of a whole village were being canvassed for a candidate I remember the bargain being struck that if a well-known singer who was present would sing more songs for them their votes would be for his candidate! Have we not constantly also struck up a popular song when a crowd grew unruly, and immediately all the trouble eased itself off. It was interesting recently to hear the band of the Maharajah of Mysore playing Tagore's "Janagana mana" as a marching song for the State Boy Scouts in his Dasara festivities.

Gramophone Records and Broadcasting Programmes are doing their share in democratising music and making certain songs known to all. But with our experience of what refreshment and power came to the national movement by its efflorescence in national songs I plead that our leaders and organisers should foster more than they are now doing the culture of this mass-music. Let us use these days of constitutionalism for encouraging groups to meet regularly to perfect themselves in learning by heart the words of numbers of these popular ballads, and becoming ready to lead the masses in singing for all public occasions. Let more and more of these songs be made the subjects for competitions in Music Sabhas, test pieces for Diploma curricula, allies in Hindi examinations, collections for attractively published Songbooks, honoured items in the programme of each Congress Conference, meeting, procession, and method of election propaganda. Let our musicians realise that their musical gifts are precious powers of national service. Let them organise more efficient preparation and use of music for mass effects first in the coming months, so that every election campaign may have its own nucleus of Congress singers, and later, that such songs may overflow these banks and in the days of attained Freedom may make.

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A Plea For Office Acceptance

Let Us Show That Congress Is Good As Administrative Party As Well As In Opposition

By
Mr. J. K. MEHTA
(Secretary, Indian Merchants' Chamber)

Hamlet brooded on the question "To be or not to be" for a pretty long time. Our Congress leaders have been similarly brooding over the question of office acceptance for a fairly long period and have not apparently made up their minds though the elections are only three months away. Ever since the historic Calcutta session of 1919 when the principle of non-co-operation with Councils was accepted, Congressmen have been in wilderness and all the responsible Ministerships, memberships and presidentships have gone to non-Congressmen. There is no doubt that for the sake of principle men must be prepared to make sacrifices but this particular principle, namely, boycott of Councils was looked at askance by some of the foremost leaders even at the time.

After one legislative period the Congress or at least a section of them who came to be known as the Swarajists recognised the futility of boycott of Councils and strongly fought for the removal of this boycott. Even then office-acceptance was tabooed, not because the Swarajist leaders did not believe in it, but because the public mentality was so tuned in the negative direction that though Council-entry was favoured after Herculean efforts, office-acceptance would not have been favoured at all. After two sessions of Swarajist domination of Councils, the Congress pendulum again swung to the other direction and there was staged an exodus from the Councils. The ban was lifted two years back but at the time Council-minded people could only stand for the Legislative Assembly as the Provincial Councils which were elected in 1930 had their periods extended all throughout the country for four times by the irresponsible and reactionary bureaucracy which did not mean to lose their favourite Councils elected in a period of storm and stress when not a single Congressmen or a man with Congress sympathies entered the Councils.

Challenge To Bureaucracy

The forthcoming elections will, therefore, be a challenge to the bureaucracy not only with regard to the new Reforms, but also with regard to the powers they had exercised in an arbitrary and unconstitutional manner for the purpose of keeping back the real and chosen representatives of the people from entering the Councils. The results of the elections in all provinces should be, if the majority party is returned, to show in a practical manner that the country has passed a vote of censure on the existing administration.

During the last two years, the ban is lifted from the entry into Councils. A strong discussion is going on amongst Congressmen themselves, as to whether Ministerial offices should be accepted or not, provided of course the Congress party is called upon to form the Ministry. The Congress party will be called upon by the head of the Provinces to form a Ministry in two cases: (1) If the party has an absolute majority in the Assembly and (2) if it is in a majority as compared with the other parties, but not in absolute majority.

A Perverted Vision

With regard to the first, acceptance of office will mean that it will be possible to put into effect and operation all the social and economic measures of constructive reforms which the Congress have on their agenda; not only that but the administration can also be vitally improved in accordance with the popular ideas. The Congress having been out of the Councils for well-nigh a decade and a half, the people have been obliged to turn to the other parties, which form the Government at present, for any redress and this has naturally given quite a wrong and perverted vision of the importance of different parties to the public at large. It has come to be accepted as a belief that the Congress is very good in the Opposition, but can never administer. What we have to show is that the Congress is good both as an Opposition Party and as an Administrative Party when it is in power.

With regard to the other alternative when the Congress is not in absolute majority, even then the Ministerial offices should be accepted as with a definite majority as compared with other parties, the administration will be in the hands of the Congress and with regard to putting into operation their favourite programme of reforms, they will have to get the co-operation of another group or two. If the Congress, however, rejects the offices and chooses to remain in Opposition, it will mean that people in the Presidency specially in districts will have to depend upon the parties which are really in a minority and which are anti-Congress and pro-Government, meaning pro-bureaucracy.

The experience of those of us who have to work in the districts is on this score extremely bad. During the last 15 years we have seen that ministers in power have entirely disregarded popular demands, however strong they might be, and are led or have allowed themselves to be led, by the permanent officialdom of the Secretariat.

Let's Show Them

A good deal of attention at present is being paid to agriculture and even under the new Reforms, however restricted they may be, in their nature, a lot of measures can be introduced and executive action taken to relieve the lot of the agriculturists and improve their conditions in a tangible and pertinent manner. At the time of the terrible floods in Gujerat a few years back, Sir Chunilal V. Mehta, K.C.S.I., was the Finance Member and he showed how it was possible for an Indian Member with a vision and a farsighted sympathy, to help the popular cause. Sardar Vallabhbhai Patel who was in charge of the operations in Gujerat then, showed how he could administer the flood relief operations with efficiency and strength of mind and character. It is unfortunate that Sardar Vallabhbhai Patel himself does not choose to contest the elections. Otherwise with him as the Chief Minister, the Bombay Presidency would be able to show in a quinquinium progress which it has not shown for years and years.

The condition of Harijans can be taken up as a practical problem by the Congress ministry, while sanitation, education and handicrafts in villages can all be taken up with a great measure of success and with permanent benefit to the country at large. Sir Shah Nawaz Bhutto, who was in charge of Local Self-Government sometime back, had before him the question of the Suburban Municipal Administration. The public opinion was quite clear and definite on certain issues so much so that there was not a single voice held forth against certain decisions of the different suburban areas and yet notwithstanding all this, he issued a Government resolution which ignored all these unanimous public demands and settled the whole position in a manner which was unfair, unjust and undemocratic. He followed only what was dictated to him by the permanent officialdom and did not care even to listen to what was put before him by the suburban areas. This is only one instance to show how by non-acceptance of office, the Congress party will cement the foundations still further of the official bureaucracy.

It is said that the Congress should not accept office as this will be co-operation as opposed to non-co-operation to which the Congress is pledged and that the Congress instead of going back, should proceed further on the path of non-co-operation and a revolutionary fight, whatever it may be. So far as one has followed the Congress politics non-co-operation is at present put in abeyance and, therefore, one should think there can be no objection to acceptance of offices and hold them till at least the time comes when non-co-operation is again adopted as the working policy of the Congress.

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Sport In National Life

The Ideal Of Physical Well-Being Should Be Universally Preached

J. C. Maitra

By
J. C. MAITRA,
"Chronicle" Sports
Correspondent

The imperative necessity for cultivation of the physique is recognised all the world over. A nation which is not physically healthy and strong can never stand up and hold its own against rivals who are so constituted. One of the chief reasons for India's present subjection under a foreign nation is unquestionably the physical deterioration and unfitness of her sons and daughters. If you look at the civilised nations of the present day world, you will find them paying more and more attention towards physical development and sport. The competition for Commerce and colonisation is so great among them that they are leaving no stone unturned to get the better of their rivals.

Britain's Example

Only recently the British Minister of Health stated in the House of Commons that forty per cent. of the people of Britain did not take any regular exercise. He would, therefore, have to find the ways and means to provide them with the necessary facilities for physical exercise and sport. A Government which is fully alive to its duties and responsibilities can ill-afford to neglect the physical well-being of the people. The British are famous for their physical prowess and in the sporting field they have an unrivalled record. Still they are anxious to make every part and every section of the people healthy and strong so as to eliminate physical degenertion from their midst as far as possible and at the same time uphold their reputation as the strongest nation of the world.

India's Plight

In India we are a race on the highway to extinction—maybe, not on the point of numbers but certainly as a national force. The economic condition of the people has a lot to do with their present pitiable plight. But there is no denying the fact that it is their own making to a great extent. Want of physical exercise and recreation has turned them in to a helpless nation waiting for its doom. It is high time that the national leaders of the country who are fighting for her freedom from foreign yoke, paid their earnest attention to this question immediately. It would not do to wait till freedom is attained. In fact freedom itself will remain beyond our reach if we are not strong enough to gain and thereafter retain it. The need of the hour, therefore, is a countrywide agitation and organisation for physical exercise.

Cause Of Degeneration

It is a well-known fact that in ancient India physical culture was reduced to a fine art. 'Pranayam' was one of those forms of exercises which made the body well-built and well-strong. Great feats of physical prowess and endurance were common in those days. Then there were sports like wrestling archery and hunting which the people of all grades revelled in. Sword and lathi plays were also in vogue to a large extent. Since the day these sports and physical exercises were given up by the general populace, India's decadence began and now she is almost in a state of physical prostration. To regain her lost glory it is not absolutely necessary to revive all those old forms of physcial training and recreation.

The Need

Modern systems of physical culture maybe introduced with immediate profit. As a matter of fact, the 'Macfadden system' has in a manner caught the imagination of the younger generation and it is being largely practised in various parts of this country. I am not, however, against the revival of the ancient methods which have also their protagonists in different parts of India Whatever the system and whichever the method followed I am not so particular about. At this stage I would only emphasise on

(Continued on page 25)

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Defective Policy Of Education In India

It Is Responsible For All Our Trouble

(By Sir Mohamed Yakub.)

One hundred and fifty years have elapsed since the British regime in this country and no one is able to predict how India's political situation will develop in the immediate future.

It may seem impossible to rule 37 crores of people, of manifold castes and creeds, and yet past history has shown that Indians, as a race, are extremely peace-loving, contented and spiritual, if their ideals and traditions have not ruthlessly been torn. That there have been long lapses of period which have been actuated, and immortalized, by the highest monuments in Architecture, Literature, Sculpture, Painting, Music, Philosophy, clearly pointing to the fact that the State organized and upheld such institutions as gave impetus to create and produce highest and the finest in all departments of life that contributed towards culture, learning, industry and general refinements, peace and contentment.

Factional War

The last century has however, shown a steady downfall in peace and contentment, and to-day there are factional wars waging for political supremacy, civil battles steadily growing and looming large on the horizon and the so-called leaders clashing and running down each other for personal aggrandisement, their spheres of manoeuvres making the whole political situation extremely complicated and difficult.

The chief source of trouble seems to be that India has suffered long from a defective policy of education, an education which is stupid, sluggish, bookwormish, expensive, useless, and stereotyped, resulting in physical and mental cripples, incapable of applying what they have learnt in practical life for want of creative impetus or impulse, until the full fledged University M.A. finds himself in most miserable plight, at the end of his career, quite incapable of thinking and acting for himself and earning a livelihood, as very few channels are open to him. The menace of the unemployed threatening and glaring in the face and causing a heavy burden and taxation to life and country at large, is really heart rending.

"Inapplicable Formulas"

India is essentially an agricultural and industrial land, and in the absence of Industrial, Agricultural and Technical education, the chances of the progress of our country must be considered as far remote.

Of recent years there has been an influx of political Conferences, passing resolutions for reforms. But the recommendations contain gross errors both in the ascertainment of facts and conclusions deduced; attaching great importance to upholding inapplicable formulas, than to deal with the task of solving the economic grip of distress; by practical developments of the rich and fertile resources which nature has showered with a lavish hand on the beautiful land of India, so that even to-day no one seems to have any tangible idea as to how a Central Government could be established in India whose mission would be to perpetuate the seeds of Prosperity and Peace through practical measures of "All for Self support."

A Vigorous Impulse Needed

In a country which is so appallingly backward in its system of education where 90 per cent. of the masses are illiterate the Legislatures and Councils in India as they are constituted, do not, because they cannot, help the struggling masses in the economic uplift, nor can they mould their moral at home.

What is needed is a vigorous impulse, a new life springing with force, pulsating through every fibre of the Indian's soul and soil with a healthy, useful and cultural outlook on life, guided gently and firmly by the ennobling and elevating influences of the Indian man and woman. The Indian woman who has gilded the pages of history seems lost in mystic antiquity. She still retains the power and beauty of elevating life in general if she is permitted and given a chance to work in her sphere, which contributes towards the real uplift of country and the affairs of the World at large.

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Unite To Wreck The Federal Scheme

A United Front Of All Progressive Parties Needed To Resist This Menace

(By P. G. KANEKAR)

The elections for the Provincial legislatures are drawing near and the turmoil of electioneering campaigns always tends to obscure the right perespective in politics. Politicians have no time to think about anything beyond their own selves and parties to which they are attached. The issues which decide elections are not always the issues of principle. Forces of various kinds are at work and sometimes the deciding factor proves to be a slogan or even a rumour like an alleged discovery of a document disparaging a powerful rival party which may subsequently prove nothing but a piece of clever forgery. The motto adopted by all parties in the election for their own guidance is "Every thing is fair in love and war". It is, therefore, all the more necessary that the present political situation and its likely future developments should be dispassionately examined. For, this is not only an election time, but also it is the most important time in the life of our nation in that a new era is to begin. Let us enter into that era with open eyes, know what we have to do and not seek refuge in the policy of drift.

TWO BIG FORCES

While surveying the political situation we are confronted with two big forces. One is Communalism and the other Socialism. The former has been dominating the political field in this country during the last two decades or so, and the latter has only recently emerged. There is little doubt that Socialism is a growing force. It cannot, however, be said that Communalism will disappear from the field only after a brief struggle. In fact, it is difficult to say when this land will be entirely free from Communalism. Provincial autonomy which the new Constitution will usher into existence, may, with all its defects and safeguards in favour of the authority of the Governor, serve the purpose of dissolving Communalism to some extent. Economic interests will assert themselves more and more and the party alignments will begin to shift. Already there are signs of this tendency which will be accentuated in the near future when the representatives of the people in the Provincial legislatures will have substantial power in enacting legislation and exercising authority in provincial administration through Ministers of their choice. The lines of demarcation between Brahmins and non-Brahmins, and the so-called touchables and untouchables, will not take long to be obliterated in the political field. It is, however, difficult to visualise the future which will see the disappearance of Hindu-Muslim differences. The same influence as will be operative in other communal differences is bound to tell on these differences too, but it seems the process will be very slow. In the Punjab, where the communal differences are very sharp, political parties such as 'Urban' and 'Rural' have been formed, and political divisions along such secular lines will receive encouragement under provincial autonomy.

COMMUNAL LEADERSHIP

Both Nationalists and Socialists will have to reckon with the communal factor for some time to come. It is idle to suppose that the said factor is not as potent as it appears and that it will be a dead issue before long. The masses do not know how to think except in terms of religion. They attach the greatest importance to religion, and religion means in popular belief religious dogmas and superstitions. Those who know better and ought to enlighten the masses in this matter are interested in fostering superstition and encouraging fanaticism. The leadership is mainly in the hands of the middle class people who are more interested in loaves and fishes, power and authority, honours and titles, than in either Nationalism or Socialism. They must have followers if they want to pose as leaders and naturally the easiest way to acquire leadership is to pander to the prejudices of the ignorant and to excite and maintain communal rivalry. This also serves the purpose of diverting the minds of the masses from economic issues, realisation of which is sure to shake their leadership. The barriers created by separate representation between Hindus and Mahomedans have helped a good deal in preventing the two communities from meeting together on the political platform. Who are more fanatical in words and deeds? Unsophisticated old-type Hindus and Mahomedans who sincerely believe in and observe the rules of their respective religions or the educated men to whom religion in its spiritual aspect appeals but little and who do not care to be strict in religious observances? If this question is considered it will be found that religious fantacism is fostered by those who are not themselves fanatics and therefore, clearly their object is ulterior. The Hindu-Muslim differences have reached a stage where discrimination is becoming impossible. Even men who do not believe in religion or whose conception of religion is very broad and who are nationalists at heart and believe sincerely in Hindu-Muslim unity, are at times inclined to lose faith in their ideal and to favour rank

(Continued on page 20)

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Buddha's Life In Ajanta Frescoes

SCARCELY ANY IMPORTANT EPISODE IN THE CAREER OF THE ENGLIGHTENED ONE PASSES UNNOTICED BY THE MASTER HAND OF THE ARTIST

(By FATHULLA KHAN)

In the earliest days of Buddhism a convention prevailed that Buddha's figure was too sacred to be reproduced in any form, and attempts at decoration had, therefore, to be confined to carving the various symbols representing the events in his previous incarnations and in his last life, as god, or man, or even animal, before his final emergency into life when he attained 'Nirvana' or enlightenment. In later days, however, the convention lost its binding forse and the art impulse asserted itself. Outstanding episodes from his life were carved in rock and scenes in which he is set were painted upon the walls of Buddhist shrines and monasteries.

So great is the variety of subjects treated in the frescoes of Ajanta that it is almost impossible to conceive of any phase of Buddha's lives which has been left unrepresented. From his earliest birth to his final enlightenment, events have been magnificently represented in these pictures.

Sermon In A Dear Park

In Cave I we come across an extraordinarily inspiring painting in which is represented a raja going out to attend the sermon of the hermit Narada, being delivered in a park with beautiful trees and flowers—it is perhaps the deer park of Benares, as may be surmised from the two antelopes just below the seat of the hermit. The 'Jataka' version of this painting is as follows:—

"At that time (when Mahajanaka made the resolve to renounce the world) an ascetic, named Narada, dwelt in the golden cave in Himavat, and he possessed the five supernatural faculties. After passing seven days in an ecstasy, he had risen from his trance and was shouting triumphantly, 'Oh, the bliss; oh, the bliss!" and while gazing with his divine eyes to see if there was any one in India who was seeking for this bliss, he beheld Mahajanaka, the potential Buddha. He thought, "The king has made the great renunciation, but he cannot turn the people back who follow, headed by the queen Sivali,—they may put a hindrance in his way, and I will give him an exhortation to confirm his purpose still more", so, by his divine power he stood in the air in front of the king and thus spoke, to strengthen his resolve:

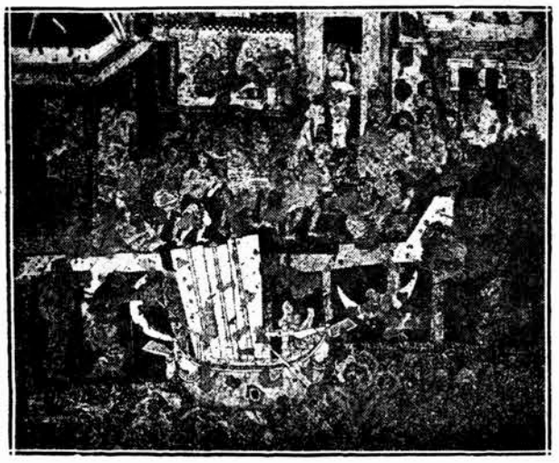
"Wherefore is all this noise and din, as of a village holiday?
Why is this crowd assembled here? Will the ascetic kindly say?
Think not thou hast already crossed, while with this body still beset;
There are still many foes in front,—thou hast not won thy victory yet
High thoughts of self, low thoughts of self;—not this, nor that befits the sage;
Be virtue, knowledge and the law the guardians of thy pilgrimage.

Narada then returned through the sky to his own abode. After he was gone, another ascetic, named Migajina, who had also just risen from an ascetic trance, beheld the great being and resolved to utter an exhortation to him that he might send the multitude away. So he appeared above him in the air and thus spoke:

"Horses and elephants, and they who in city or in country dwell,—
Thou hast left them all, O Janaka: an earthen bowl contents thee well."

We see in this painting the raja coming out of a gateway riding on a grand elephant, in front of whom is a large retinue. In the upper half of the fresco is shown the raja, in a pose of great reverence, with folded hands, listening to the sermon of the hermit. The hermit is in the teaching attitude, the treatment of the fingers and the manner in which the rosary is held being conventional.

The subject has been illustrated with extraordinary skill and imagination—the grand elephant-ride of the raja, the beautiful



BHAVILA'S SHIP (CAVE II.)

dresses, jewellery, and features of the congregation, and the charm of the natural scenery, all combining to evoke interest in the profound solemnity of the theme.

Temptation Of Mahajanaka

In the same cave there is another scene illustrating the episode in which Sivali, trying to dissuade Mahajanaka from his resolve to renounce the world, invites dancing girls. The Jataka story is that the Queen Sivali sent for seven hundred concubines, and said to them "It is a long time, four full months, since we last beheld the king (Mahajanaka). We shall see him to-day; do you all adorn yourselves and put forth your graces and blendishments and try to entangle him in the snares of passion." Attended by them all arrayed and adorned, she ascended the palace to see the king, but although she met him coming down, she knew him not, and thinking that it was a Pacceka-Buddha come to instruct the king she made a salutation and stood on one side; and the Boddhisatva came down from the palace."

We see a raja sitting with a princess of dazzling beauty in a magnificent pavilion where all the luxuries of life have been arranged to attract him. Next to him is the queen whose coquettish pose, inviting expression, attractive jewellery, and transparent raiment are all absolutely bewitching. She is attired in the thinnest apparel, showing the graceful contour of her elegant form. Despite this intoxicating environment, the raja's face indicates a calm, meditative mood. To the right, the dance is proceeding. The principal dancer is most charmingly attired, and her pose is most inviting.

Yet another interesting scene in the cave represents the raja engaged in a serious conversation with his consort, expatiating perhaps upon the merits of renunciation, after having heard the sermon of the hermit. According to the Jataka, Mahajanakia counsels Sivali thus:

"I've left behind my subjects all, friends, kinsmen, home and native land;
But the nobles of Videna race, Dighavu trained to bear command—
Fear not, O Queen of Mithila, they will be near to uphold thy land."

And again,

"If thou would'st teach my son to rule, sinning in thought and word and deed,
An evil ending will be thine—this is the destiny decreed;
A beggar's portion, gained as alms, so say the wise, is all our need."

The attitude of the raja expresses earnestness mixed with tender feeling. The pose of the queen is quite graceful and shows that she is listening to the counsel of the raja with attention. To the right, we see the raja coming out of his palace riding on a white horse, which is drawn with thoroughly realistic effect. The expression on the raja's face and the gesture of his right hand show that, although riding, he is deeply absorbed in some thought. The entire painting is exquisitely done, the colour scheme and the grouping of figures indicating a highly refined understanding of the episode.

A Shipwreck

In Cave II is a scene alluding to the mishap of Prince Mahajanaka in the voyage which he undertook in earlier days to acquire wealth in order to regain his father's kingdom. The Jataka version runs thus:

"Before Mahajanaka was 16 years old, he had learned the three Vedas and all the sciences; and by the time he was sixteen he had become very handsome in person. Then he thought to himself, 'I will seize the kingdom that belonged to my father,' so he asked his mother, 'Have you any money in hand? I will take only half of it and I will go to Suvannabhumi and get great riches there and will seize the kingdom.' He made her bring him the half, and having got together his stock-in-trade he put it on board a ship with some merchants bound for Suvannabhumi and bade his mother farewell. . . In seven days the ship made 700 leagues, but having gone too violently in its course it could not hold out; its planks gave way, the water rose higher and higher, the ship began to sink in the middle of the ocean while the crew wept and lamented. . . When the vessel sank the mast stood upright. The crowd on board became food for fishes and tortoises and the water all round assumed the colour of blood. . . Now at that time the daughter of the gods, named Manimekhala had been appointed guardian of the sea by the four guardians of the world. As she saw the great being she thought to herself, 'If Prince Mahajanaka had perished in the sea, I should (not) have kept my entry into divine assembly!' She rescued Mahajanaka and brought him to Mithila, where his father ruled."

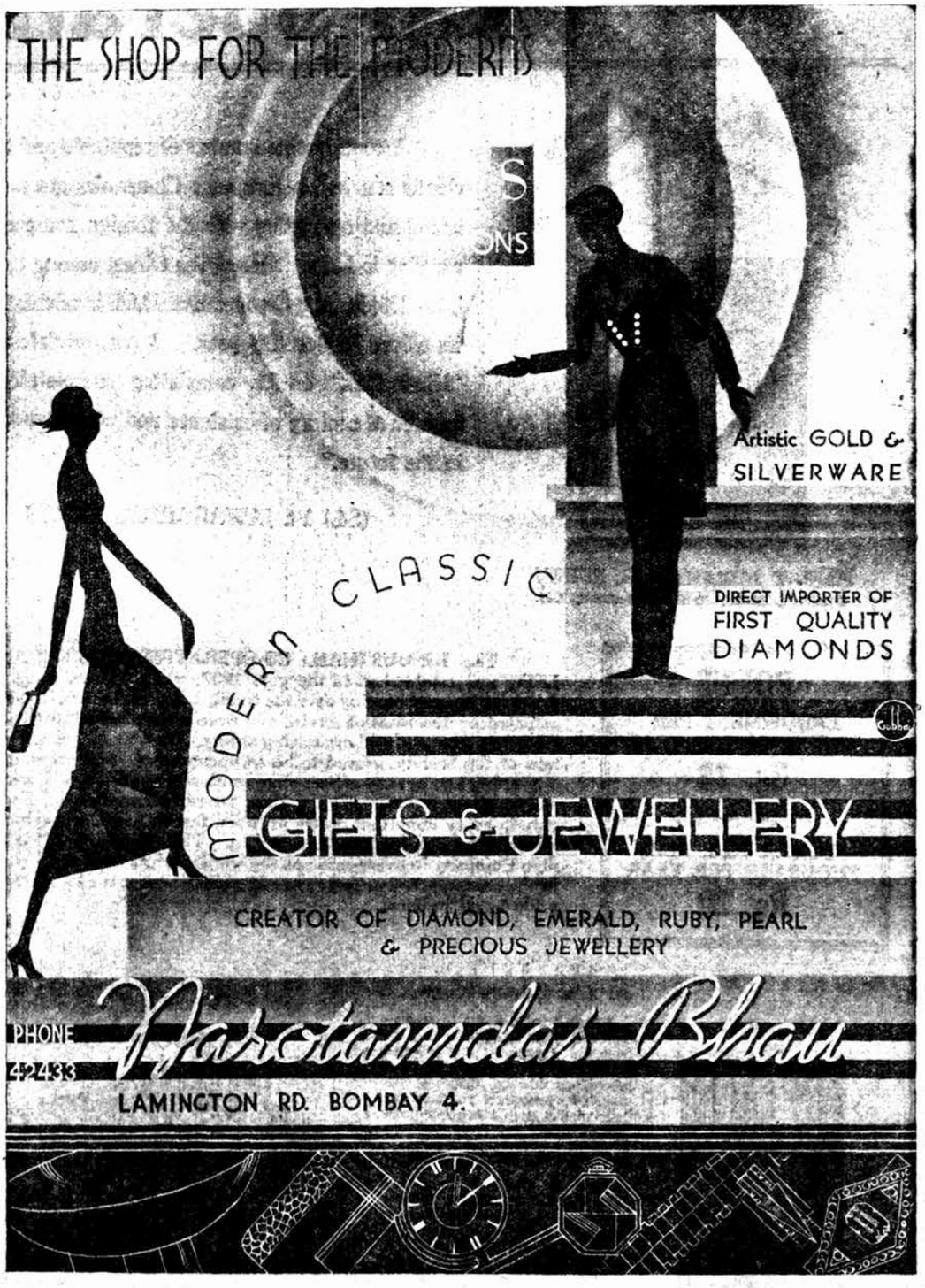
Only the stern of the ship is visible, the rest of the boat being submerged, nose downwards. A passenger is being attacked by fishes and a sea-monster. He has raised both his hands in alarm. Another person is shown being carried off by an alligator, while to free himself from its jaws, he is struggling to open its mouth. One sea-monster resembles a beaver, while another, which is painted white, has the head and ears of a cat.

Buddha The Saviour

Another scene, in the same cave, in which a sea-going vessel is to be found, illustrates probably the story of the merchant Bhavila. The story is that the merchant's ship is in danger of being wrecked, and that at the last moment the disaster is averted with the appearance of Bhavila's half-brother Furna, who was a monk. The rescuer advises the merchant to build a sanctuary of the sandal-wood, which he has brought with him on his voyage, for the Master. The merchant acts accordingly, and ultimately, in response to Furna's and Bhavila's supplication, Buddha and his company appear miraculously before them.

The boat is interesting in its appearance. It has three masts, each one being surmounted by a truck, and therewith is carried a lug-sail. The jib is well filled with wind. A bowspirit, projecting from a kind of gallows on deck, is indicated with an outflying job, square in form, like that borne till recent times by European vessels. The ship appears to be decked and has ports. Steering oars hang in sockets or rowlocks on the quarter, and the bows are carved like animal heads, eyes being prominent. There is also an oar behind; and under the awning are kept ten earthen jars, while two small platforms project fore and aft. At the prow of the vessel is seen a kind of seat or stool, which appears like the steerman's chair as in some Burmese row-boats. In the boat is a man with long hair and hands folded, as if praying while from above is seen the crescent in the shape of a celestial being, approaching him with another figure. In the water below is the genii with a human head and a long tail. On the shore, to the left of the boat, is Buddha, and also a figure worshipping.

The real significance of the paintings of the Ajanta caves is that they are so comprehensive in their grasp of the lives and times in which the great Indian teacher lived that scarcely any interesting episode from his previous incarnations and his last life is left untouched with less artistic merit or magnificence.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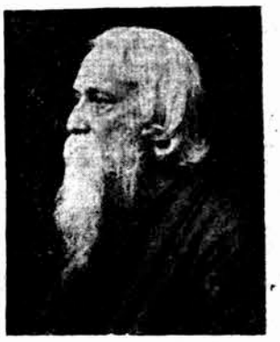
"On its behalf I extend to all our countrymen a cordial invitation to join its ranks, to avail of its services, to help it to render greater and greater service for the benefit of themselves and their fellow men."

(Sd.) RABINDRA NATH TAGORE



POET RABINDRA NATH TAGORE
Founder of the Society.

Silver Jubilee Good-Will Messages

SIR P. C. RAY, Kt., C.I.E., D.Sc., Ph.D., LL.D.

Among Indian Life Offices, the Hindusthan has come to occupy a position in the forefront, and we have abundant reason to feel proud that a purely Bengal concern has become so conspicuously successful. The Hindusthan deserves the support of every person who has the welfare of India at heart; and I feel confident that the Society will continue to maintain its onward march towards glory and success.

DR. MOHAMED ALAM, Lahore.

The Steady growth of business of the Society proved so successful that to-day there are offices and representatives of the Society not only in India, Burma, Ceylon, but also in Iraq and British East Africa. I wish the institution all success and prosperity.

SJTA. SAROJINI NAIDU.

May I add a leaf and blossom to your bouquet of congratulations on the Silver Jubilee of your Hindusthan Co-operative Insurance Society? I hope that when you celebrate the Golden Jubilee of the "Hindusthan" it will be one of the central economic assets of a free India and may you continue to be one of the guiding factors of its growth and prosperity till the dawn of that auspicious day.

PANDIT MADAN MOHAN MALAVIYA, Allahabad.

I am very pleased to hear of the success which the Hindusthan Co-operative Insurance Society has achieved during the first twenty-five years of its Silver Jubilee and wish it greater success in the future.

ASSETS ETC., AS AT 30-4-1935.		
Policies in force exceeds	Rs.	10,63,00,000
Life Fund exceeds	,,	1,74,00,000
Total Assets exceed	,,	1,98,00,000
Surplus at last valuation exceeds	,,	18,97,000

TOTAL BUSINESS IN FORCE		
1922	Rs.	1,35,24,737
1927	,,	2,85,22,063
1932	,,	6,39,70,096
1935	,,	10,63,49,475
1936 over	,,	12,25,00,000

N. R. SARKER,
General Manager.

Life Office

Education For Citizenship

Our National Schools Should Encourage The Development Of Intelligence, Freedom And Individality

By Professor K. G. SAIYIDAIN,

Principal, Aligarh University Training College.

There is no problem today which is more pressing in its urgency, more far-reaching in its implications—practical philosophical and ethical—than that of the relationship between the individual, the society and the state. What is the place and the function of the individual in the Social order of which he is a member? How far is the state justified in controlling the life and activities and determining the aims and objectives of groups and individuals? How can the school and other social agencies train the individual to perform his duties and fulfil his obligations as a citizen without sacrificing the claims and the creative self-expression of his personality as an individual? In what way can we bring about a synthesis between the needs of education directed towards good citizenship and that directed towards the perfection of individuality? The problem has always been a ticklish one and has challenged the thought of great thinkers throughout the ages: Plato was struggling with it over two thousand years ago. But the conditions of modern life, with its large scale organization of life's activities, its increased intercourse and communication between groups and countries, its more urgent pressure on the individual through its powerful instruments of propaganda—all these have made this problem of 'citizenship' far more acute and grave than it has been ever before.

Challenge Of The Age.

We are living in a wonderful age—wonderful alike in its promise and power and in the nature of the dangers and tragedies which await it at every step. Radical experiments are being tried to reconstruct the fabric of social and economic life in many parts of the world—in Russia, in Italy, in Germany and in a less spectacular manner, in many other countries. They challenge in no uncertain terms, the traditional conception of the place of the individual in society and various schools of 'collectivist' philosophy have seriously challenged the postulates and assumptions underlying the democratic ideal and the belief in individual freedom. It is argued that in the interests of social efficiency and even of individual development, the state must assume complete control over every aspect of individual life and the individual must draw all his inspiration and his moral and ethical values from it. We, in this country, cannot afford to remain indifferent to the issues thus raised, for they are neither remote nor irrelevant. Our own political future is in a state of flux and political institutions are in the making. The trend of world opinion and world politics, therefore, matters to us profoundly, not only because of this fluidity of our society but also because the world has today become a single unit in a sense it never was before. Scientific inventions leading to rapid means of communication and increased intellectual intercourse have annihilated space and time and no country can afford to remain aloof from the happenings in other parts of the world. Moreover, scientific progress has also increased almost incredibly the sweep and effectiveness of propaganda and its improved technique can be utilized to instil any hysterical reactions and prejudices in the suggestible minds of a people. If education fails to provide the requisites of good citizenship, we shall be left at the mercy of chance happenings, demagogic propaganda or momentary, irrational whims.

Critical Alternative.

Educational controversies in the past have often raged round the respective values and merits of vocational and liberal education both of which were primarily concerned with man as an individual—one with his efficiency as a producer, the other with the cultivation of his personal interests, intellectual and aesthetic. Training for citizenship was not expressly contemplated or provided; whatever could be acquired casually and indirectly was considered sufficient. But 'today' we cannot remain content with that meagre training, for modern education has to meet a twofold challenge. Firstly, the challenge of a much more complex socio-economic situation in which the somewhat easy-going, haphazard and optimistic technique of democracy does not function successfully—in which it has, in fact, broken down so far as the control of modern scientific industrialism is concerned. Secondly it has to face the challenge of the 'totalitarian' view which taking advantage of the momentary hesitations and failures of democracy, advocates a repudiation of all democratic values and practices, and to revert to a primitive condition of affairs where the individual is but an automatic tool working under the dictation of the state. What attitude shall we adopt in this critical alternative which faces civilization? What type of education will produce a well developed individual as well as a just, rational and progressive society?

The Authoritarian Concept.

It must be admitted at the outset that the authoritarian remedy for this situation has, because of its naive simplicity, a certain specious appeal for many weak and short sighted as well as aggressive people. It looks down upon and tries to suppress such pernicious doctrines as the freedom of the individual, the right of independent judgment, the need for critical thinking—all these are disintegrating forces which may threaten the solidarity, cohesion and efficiency of the state. In the interests of 'efficiency' there must be a rigid, disciplined, mechanical organization of national life from top to bottom. The 'good' citizen must be prepared to obey the commands of the existing authority without question; he must certainly learn to cooperate with others, but only for ready-made purposes imposed on him by the state in its wisdom; he must have an absolute faith in the infallibility of the state and the rightness of his side and he must admire and try to maintain the status quo. This involves something like a mass-manufacture of minds possessing a uniformity of outlook and relieved of those individual differences which always upset the bureaucrat and annoy the mediocre herd. All originality, all uniqueness is suspected; criticism is unwelcome; it may be even dangerous for those who indulge in the luxury. All these are disruptive tendencies which must be carefully suppressed through properly controlled education and other agencies. There is no doubt that such mindless, 'Mechanical Citizenship', as Russel terms it, does produce, for the time being, an illusion—even a real feeling—of increased efficiency and, by bringing the scattered energies of the people to a focus, it arrests disintegration and produces a seemingly coherent social order. But the game is hardly worth the candle, for its ethical and practical consequences alike are, in the long run, disastrous for them. Such an education tends to perpetuate the 'status quo' while the primary function of education should be the continuous reconstruction of social and personal experience; it demands a uniformity of outlook and reactions whereas the richness of life consists in its diversity, in evoking the uniqueness and originality of individuals. It takes away from them that creativity and freedom which is the most distinguishing and valuable trait of the human mind. 'What will it avail a man,' asked Jesus Christ, 'if he gains the whole world but loses his own soul?' Ethically speaking, we cannot possess our souls unless we have the freedom to conduct life's great adventure in our own way, for freedom is an essential condition of goodness. 'Nothing good or bad enters the world' says Professor Nunn, 'except through the free activities of individual men and women' meaning thereby that the forcible imposition, from outside, of any uniform ideal is an insult both to human dignity and to man's rightful freedom. Good, whether individual or social, must grow, like a flower, from the depths of our inner, spontaneous natures. It will not, indeed, be without discipline or restraint but these restraints will be taken up and assimilated into our free activity; they will not be felt as alien forces fattering this activity.

PROF. K. G. SAIYIDAIN

'Creative Citizenship.'

This conception of citizenship which values freedom and individuality and does not seek to suppress them in the interests of rigid collective efficiency may, in the words of Bertrand Russel, be termed Creative Citizenship.' It welcomes the growth and perfection of the individual even in those directions which may yield no immediate social utility—disinterested pursuit of knowledge, scientific research, the development of new visions of Art or Social Life—realising that all these are ultimately creative of new values for the enrichment of society. It strives for the fearless cultivation of intelligence and is not timidly apprehensive of the fact that intelligence is often a disruptive and dissolving factor and interferes with the calm and shelter of established ideas and conventions. It does not seek to limit and cramp the sentiment of human sympathy and fellow-feeling lest it should weaken the intensity of narrow, national patriotism. It does not reject cooperation as a vital factor in human life—in fact co-operation in a free, democratic community is even more essential than in an authoritarian state, because in a Democracy there is no external force compelling it. While we are certainly anxious to secure the maximum development of groups and individuals, we have to take

(Continued on page 24)

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Censorship In India

How Public Life Is Constricted And Constrained

(BY MULK RAJ ANAND.)

There is a geography of feeling, as there is a history of ideas.

In the comparative haven of England, where threat to freedom of thought and opinion is of recent origin, it was easy to be apathetic and rule politics out of discussion altogether, as something not in good taste, like a bad smell.

Of course, the State did not cease to govern, and controversies were not altogether unknown in the "talking shop," but the bourgeoisification of Great Britain, through two hundred years of industrialism and successful Empire-building, had produced a polite society with hundreds of little Morocco bound books of etiquette, uniform with Epictetus. "And you know, it simply isn't done, my dear," to rail against the Prime Minister. Liberty, justice, the proverbial genius for fair-play and honesty of the English were, therefore, taken for granted. And though the great pioneers had gone and conquered India, the average Englishman knew little or nothing about India. A fundamental lack of successfully practised as a virtue, and disguised behind the exalted bluff of a civilising mission.

In the vast and amorphous plains of India, where almost every hundredth milestone bears witness to the memory of a famous battle in which the armies of the Honourable East India Company defeated the ill-armed hordes of India, the climate is more political. And those in India whose disillusioned gaze saw their rulers tear off the disguises in which they had come cloaked, cried out that they would not be governed by empty shibboleths.

Imperialism now seeks to still that voice. The manner in which it goes about its business is sometimes subtle and insidious, depending on the character of the individual who happens to be at the head of the bureaucracy. But, however it works and it has succeeded in imposing a gag on public opinion.

A NIGHTMARE.

I know something of the difficulties of writers in India.

I grew up into some kind of awareness of myself and my surroundings after the War, and during Gandhi's great Non-Co-operation campaign, which began in 1919. I know, because I have sensed it in my bones, the frustration of my generation of young men in our attempts at expression. Brought up through the most inadequate system of education and deprived of significant European literature by a censorship which believed that education breeds discontent, all that we wrote was immature, naive and chesply imitative. I remember

ALL SANITS: St. Anthony of England to St. Yvon of France: "He looks like St. Adolf, and yet he might be St. Benito . . . ." "He is probably St. Holy Roman-Germanic Empire". ("Marionne," Paris)

sneakily devouring Maxim Gorky's short stories at dead of night, after bolting all the doors of a room in one of the sequestered alleys of Amritsar with the fear of God in my heart that the police would come and catch me reading a book by the author of 'Mother,' which was, of course, banned. It wasn't that I had ever been caught, or could be caught, reading Gorky. It wasn't that anyone else had been caught, but I was conscious of a sense of guilt, a sense of fear. I was conscious of that fear as intensely as I have ever been concious of anything. I was conscious of it as if I were a sheet of transparent glass through which I could see the creeping sense of doom in my palpitating ventricles. And ever afterwards I would have been conscious of this fear, this peculiar sense of guilt, had I not reacted violently against the suppression of my natural desires.

And if the confirmation of my individual experience can afford any evidence of the feelings of my generation, I can say that the one emotion which thwarted its development was this fear, bred of censorship, fear of being 'discovered in what had been declared illegal, but what we knew to be the satisfaction of our wildest dreams, our highest and most ambitious hopes and aspirations, food for our thoughts. And this fear broke our wills.

I believe that the generation of Indians who grew up after the War not only suffered during the the books more assiduously, and indirect, of repression.

CENSOR AT WORK

But that early censorship was nothing when compared with what has

(Continued on page 30)

"MAN IS THE ARCHITECT OF HIS OWN FORTUNE"

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(Continued from page 13)

Communalism for the immediate protection and preservation of their own community. In short, it is vicious circle and one cannot say with certainty at which point it can be broken. The Hindu-Muslim problem is the hardest nut to crack. It is futile to hope to achieve national salvation without solving this problem. Negotiations and compromises have made it more difficult, nay, have helped to perpetuate the differences.

NEEDED RATIONALISM

Neither by patchwork nor by platitudes can a lasting unity be achieved. Only by creating strong rationalistic forces—not in one but both the communities—and by giving a definite turn to politics in the direction of economic interests can the reactionary forces of Communalism be successfully combated. Religious dogmas and superstitions have to be destroyed and then alone can the baneful influence of the priestly class be destroyed. At present there is an alliance between the priestly class and the politicians who want to exploit religion for their own aggrandisement. The belief of the Socialists that the consciousness of economic interests among the masses will counteract Communalism is but partially true. In the absence of strong rationalistic forces, it is extremely difficult to arose economic consciousness: the mass mind is generally so preoccupied with religion in the narrowest conception. Communalism must, therefore, be attacked on both the fronts

INTERNATIONALISM?

Nothing can equal the absurdity of a Hindu or a Muslim Raja in these days. The nation or any part of it belongs to the people, irrespective of religion. The other extreme is the talk about internationalism. No doubt, internationalism is a fine and noble ideal, in so far as it means universal brotherhood. It is, however presumptuous, bordering on the ludicrous, on the part of a subject nation, to talk about internationalism, and to strive after it as the immediate goal. There are two small but strong groups in this country who are seen running after this mirage of internationalism. One is Communist brand of the Socialist group who labour under the delusion, becoming oblivious of the obvious, that the history of the Russian revolution can be enacted in this country, scene for scene. They forget that that history repeats itself is a half-truth. Time and place cause important variations in the repetition of history if there is any. Methods must suit time and place. The technique that was found successful in one country in a particular set of circumstances might be quite unsuitable in another country under a different set of circumstances. Lenin himself was not a blind imitator. He perfected his technique and moulded his policy as dictated by changes in circumstances, only taking care steadily to keep the goal in view.

The other internationalist group in this country is that section of the leaders of the Mahomedan community who believe in the Pan-Islamic movement. They condemn nationalism as a narrow ideal bounded as it is by geographical limits, which, they contend, are artificial. Even a small incident in any Muslim country is enough to disturb the balance of these good religious souls, but the condition of India means nothing to them, because there is no religious bond between them and the other Indians; because, is short, India is not a purely Muslim nation. I would not have referred to this tendency among some Muslims. But it is causing a diversion from the nationalist feeling and no less a personage than Sir Mahomed Iqbal is the foremost exponent of this queer internationalism. There may not be an organised party to carry on the propaganda of this politico-religious party and many of the responsible leaders of the Muslim community may disavow any connection with it, but the idea has caused a diffuse, subconscious feeling the importance of which it will be unwise to belittle. The reaction on the Hindu mind has also to be taken into account in this connection.

PROVINCIAL AUTONOMY AND FEDERATION

In view of the above-mentioned facts we must define our attitude towards the new constitution. A careful analysis of the new constitution will enable us to find out that it consists of two parts, viz., provincial governments and Central Government. So far as the former is concerned, it may safely be recognised that it confers provincial autonomy although it is qualified by a number of unnecessary safeguards, such as the powers vested in the Governor and the creation of the Second Chamber in some provinces. I, for one, think that the exceptional powers given to the Governor are likely to prove less irksome than the powers of the Second Chamber in legislation for the benefit of the masses. Undoubtedly, it is an advance on the present diarchy in the provinces with all its drawbacks. The same, however, cannot be said of the constitution of the centre. It is the most dangerous piece of constitution-making ever invented. The federation of British India with the Indian States as contemplated in the new constitution is distinctly a retrograde step, calculated to keep India in bondage for several generations to come. The responsibility at the centre has been effectively nullified through the admission of autocratic Princes, allowing them complete autocracy in their States, denying the States subjects any representation in the Federal Assembly and allowing the Princes to have a finger in the pie of British India. Once these vested interests are created, further constitutional political progress will be rendered impossible for ever. All those who wish to achieve political progress in a constitutional manner as well as those who do not want to see a democracy emasculated must resist the coming into existence of the Federation. It is the Federation with its sham responsibility and not so much the provisions regarding provincial governments that has reduced provincial autonomy under the constitution to the position of a glorified edition of the present-day local self-government. It was easier to fight the proposals before they were passed by Parliament in the form of the Government of India Act. Now that the Act is to come into force we must decide once for all what line of policy to follow. Unless our politics is realistic our efforts to carry on a struggle are sure to prove a mere waste of labour.

NEED FOR CLEAR THINKING

There are mainly two views regarding the new constitution. One is that it is an advance on the present constitution and that though the reforms are inadequate the constitution should be worked for what it is worth. The other view is that the new constitution is a huge constitutional fraud and that it should not be touched even with a pair of tongs. As I have already explained the new constitution must be viewed in two parts and the first view is correct so far as the provincial autonomy is concerned, and the other is also correct so far as the federal structure at the centre is concerned. However, much would not have been lost if it were possible to reject the new constitution lock, stock and barrel. Now that the constitution is to come into force shortly and vigorous canvassing is going on in view of the forthcoming elections on behalf of all parties including the Congress, it is too late to talk about boycotting provincial legislatures. Congress has decided to capture provincial legislatures with a view to wrecking the new constitution. It is difficult to understand how the constitution can be wrecked through provincial legislatures. Supposing it is possible, in spite of the powers of the Governor as vested in him under the constitution, to paralyse the constitution by creating serious deadlocks in provincial legislatures, one fails to understand how federation can be prevented from coming into existence. The result will be that the part of the new constitution which is comparatively harmless and may be said to be an advance on the present diarchy will be injured while the mischievous part will have a smooth passage. If it is contemplated to smash the new constitution after entering into federation following the same tactics as in the case of provincial legislatures.

The Federation is being hurried into existence, the Princes are being coaxed into consenting to join it and when it comes into being all the forces hostile to real democratic government will join together. There is yet time, however, to resist the evil; that time is short and if we do not fritter away our energies in petty quarrels and in fighting elections by using old worn-out shibboleths, we may yet hope to resist the evil successfully.

A UNITED FRONT THE ONLY WAY

The interests of the country lie in the Congress leaving provincial legislatures alone, and concentrating all its strength on the Federation issue. This does not mean that Congress should, at this stage, withdraw its candidates for election to provincial legislatures. But the object in capturing them should not be to break them. Elections should be fought on a constructive programme. I, for one, would prefer that Congress should allow its members to fight elections on economic issues and that there should be no Congress ticket for any body. Had it been so arranged, there would have been no bickerings between the Congress Parliamentary Board and the Congress Socialists and no bickerings on personal grounds as well. The country and the nationalist forces will gain by allowing provincial legislatures to work undisturbed in the usual way. If parties in Provincial Assemblies are formed, as they are sure to be formed in the course of a few years, on purely economic lines, Communalism will receive a set-back and one of our most difficult problems will be considerably solved. And if Congress does not interfere with the normal working of provincial Assemblies, there will be less antagonism between it and other parties. So far as it is known the leaders of the Mahomedan community are not in favour of Federation, nor the leaders of the Liberal Party, nor many of the leader of the non-Brahmin party. All these Parties and many other persons not attached to any party may join the Congress for the purpose if it makes a determined effort to resist Federation. The present differences between the old Congress leaders and the Congress Socialists will also disappear and all sections of the Labour party will make a common cause with the Congress, on this point. The sharp difference of opinion among the Congress leaders on the question of acceptance of offices may also lose much of its importance. Another note of warning I would like to sound is that Congress should avoid making any positive proposals. The only task at the moment is how to resist the coming into existence of Federation and we should refuse to be side-tracked.

The Faizpur session of the Indian National Congress has to decide whether the party is to be placed above the nation and whether a united front of all parties should be presented in making a last-minute effort to save the country from the Federation.

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ART AND THE ARTIST'S MIND

In Order To Understand The Artist, One Should Try To Know Him Through His Mind: It Is Not Possible To Judge Him By The Width Or Variety Of His Technique Alone

(By ASIT-KUMAR HALDAR Principal, Government School of Arts and Crafts Lucknow)

The first test of all art is that it is not something static like a brick or a stone. Whether it is a picture, or is represented on stone brick, wood or anything else, it is always dynamic. If a picture does not express this dynamic quality adequately, it is not worthy of its name. In the Shastras of our country there are references to the sixty-four arts. In those days everything used to be taught in a real and dynamic way with the help of art. Gradually, by reason of our modern education, by fine

"SHIVA'S DANCE", (Terra-cotta executed at the Government School of Arts and Crafts, Lucknow).

art we have come to mean chiefly

[redacted]

and dancing too. All other forms of art we now designate as the minor arts or crafts.

TWO TESTS OF ART

If we consider the subject depicted in the picture in its dynamic aspect, we shall find evidence of two different kinds of expression. In the one imagination is preponderant, while the other is realistic. When we are before a picture, it takes us right into the scene depicted and we forget all about the room or place where we actually are. This is another test of art. Besides, the more an artistic production can hold our mind and stir up our thoughts, the greater is its worth. So it has been seen that many people found relief at times of sorrow through the fact that some picture had taken possession of their mind. That is why in the old treatises on art there was reference to imparting nine "rasas" (i.e., feeling). It is the work of the artist to bring this to our minds, although people may think that artists have nothing in the world to do. Atists have the power to make our existence in this earth more beautiful and full of meaning. The architect tries to build houses in such a way as may broaden and spiritually uplift people's mind. The sculptor creates forms out of earth, stone, metal, etc., budding forth various human moods. All these lifeless objects can be endowed with life by him and made to speak all that is in his mind.

Thus, the creation of the artist possesses all the aspects of his own mind. It is the ego of the artist which is embodied in the object made by him, and, bursting forth, as it were, from the shapes of wood or stone, it keeps on saying, "Look at me, look at me". It is this mind behind the stroke of the chisel which makes the piece of sculpture a thing real and moving in its appeal. Similarly, in the domain of painting, there are two kinds of artists; those who arrange in their mind whatever beauty they perceive in actual life and embody it in their work, and others who conceive a form of imaginative beauty in their minds and put it in their pictures. European artists are chiefly realists, whereas Oriental artists are followers of the imaginative style

That real art has a dynamic quality and the artist's mind is the source of it is also seen from this that when the mind of the artist becomes static or inert his imagination also grows less. Then he just goes on seeking for the various local styles or manners of art that he may hear of. In the name of experiment, he goes on adopting the style of the Bengal "pot"-artist, that of some famous Japanese painter, or of the European ultra modernists or the Chinese style. The great artist Abanindranatn has disclosed to us the essence of art in this country; many have adopted it. But others, as we see, even after adopting it, are going away from it on lonely roads of experiment.

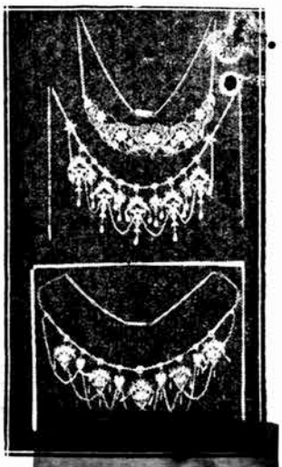
THE ABSTRACT

[redacted]

that some of our [redacted] trying to introduce a novelty in their work by drawing ugly and deformed figures. These pictures chiefly bear testimony to one fact, namely, that they are not drawn with adequate care. If we see with them some unfinished picture by Cezanne or Van Gogh, we feel that the lines from the artist's brush which show an extraordinary power and movement have, in course of a forceful expression, come suddenly to a stop. The one gives evidence of a challenge in the artist's mind to depict a novelty, the other is a free expression of that mind through whatever channel there be. The one indicates a disease of the mind, the other testifies to a remarkable wakefulness of it. Man has both the sleeping and waking states. When he is asleep, he does not know where he is as his mental machinery is not working then. Then again, there may be a state in which a person, even though awake, sends his mind far beyond his body by force of meditation; this "turiya" state a known to the "yogis." When a person attains this state, there does not remain for him the necessity of giving things a shape. That is why the work of artists expresses much more of their waking state. What we call abstract art, is the embodiment of shapes and postures of which we may get intimations in the land of dreams during our sleep. Sometimes in our dreams we seek to visualize strange and grotesque shapes which it is possible for us to embody in pictures of abstract art

Thus we again see that in the case of all genuine art, the mind of the artist will somehow or other find expression through his brush and that that will establish the merit of the work by imparting to it its dynamic quality.

Looking at the matter historically, in the paintings of the primitive people, we get a record of their danger-ridden life, in the scenes of hunting wild beasts portrayed by them. In the old paintings both of the East and the West we similarly find evidence of a religious spirit moulded in the environment of religious restrictions. In Europe to-day, an ex[redacted] type of art has appeared [redacted] science and [redacted] man mind. [redacted] artist carves a stone figu[redacted] thinks more of the natural [redacted] and variety of the medium itself his subject of course has to suffer thereby. If the carving has to be done on hard gra[redacted], for instance, the sculptor wou[redacted] design the shape of his figure in [redacted] a way as would



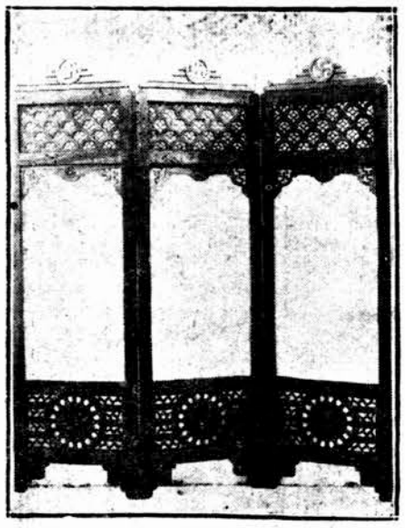
JEWELLERY designed and executed by students of Government School of Arts and Crafts, Lucknow.

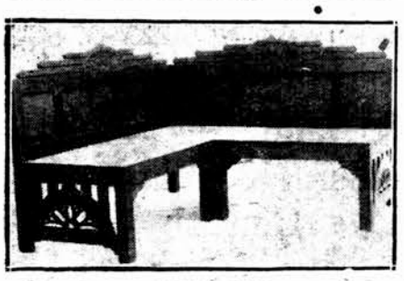
express the special characteristics of granite stone. The expr[redacted] the figure itself would s[redacted] a second place. So also in painting, the artist takes pains to find out the structure of atoms and molecules as conceived by scientists and moulds the subject of his painting accordingly. Thus the prism form in cubism is in reality an attempt at a crystalline representation of things in their first state. The modern architect designs the house on scientific principles by means of straight lines, with a view to keeping out dust, smoke, etc. Such changes in the mentality of man take place at every age and art also keeps pace with them. Even in an ordinary painting, by observing the scheme of lines and colours one can say how much of the wakeful spirit is behind it and how much of the sleeping state.

CHOICE OF TECHNIQUE

A third way in which we can see the artist's mind working is in the sphere of technique. For example, take question of the clarity that the lines and colours have imparted to the subject represented. In this matter, the artist seeks to know the mind of the observer; he finds out how he should arrange his [redacted] so that the intrinsic beauty [redacted] picture would be best [redacted]. Again, from his experience he knows that if his picture is just a mass of lines, it becomes like a reservoir of dynamic forces and consequently comes to be static itself. In colouring also he knows that just as if we put the sky

"RAMA MEETING GUHAKA" (Fresco painting by Principal Asit. K. Haldar.)





A CORNER SEAT

(Left): ORNAMENTAL SCREEN executed by the students of the Government School of Arts and Crafts, Lucknow.

below and the earth above, the balance is lost, even so in painting one cannot put a dark colour above and a lighter one below. Thus every artist has to keep his mind prepared by his experiences beforehand. Fourthly, the material, race, social or the economic mind often works through the artist's mind and reflects itself in the artist's work.

The question of individual likes and dislikes are also involved in it. All of these may not perhaps be to the strict approval of the artist himself. With reference to particular colours, for instance, one says, "I don't like white", another, "I don't like red" and so on: and the work of the artist, who is aware of these opinions, bears their influence. Modern Europe is giving up one by one all the ideals of the Victorian age. Unlike the artists of those days, they are now almost completely ignoring the subject-matter of their paintings. This treatment is very similar to that of a picture on a carpet or a curtain, in which we do not take any notice of the subject, but only see if the design is good and properly executed; the picture itself is only the background here, on which one attempts to arrange certain lines and colours. Such special points of view with regard to art are the outcome of the commercial bent of mind of the present day. For, if the picture is not made to suit some pattern of craft, the latter can have no novelty: and these pictures, drawn without adequate thought behind them, supply the want of that novelty.

PLACE OF PERSPECTIVE

Again, if a painter at work keeps his mind scientifically awake, and attaches more importance to what he knows than what he sees in nature, then the perspective style of painting will have to be sacrificed to it, for objects farther away look to our eyes smaller than nearer ones, though in our minds we may be fully aware that the former is much larger than the latter. For this reason, the ultra-modern sur-realits in art do not bother any more about perspective. In art we find the artist's mind, and if we judge it by our own mind only, we shall for ever fail to grasp it. Through the artist's work we get a glimpse of his psychology.

The artist also has sometimes to think of means as to how he should bring his work within easy reach of everybody's mind. But in doing so, he has generally to go far away from what he himself has to give. That is why many artists draw or carve in a detached way without bothering that others would see their work. Wherever the artist has had to follow certain religious conventions, we notice their restrictions manifested in his work, as for instance, in the pictures of Byzantine art as also in our ancient Jain books. There we find that the work of the artist has been shaped by the psychology of the priest. On the other hand, in the Ajanta paintings, the Buddhist artists, by their free and easy grace of execution, have left a living form of art. Here the artist had an open mind and consequently his work also showed an unfettered freedom. Even in the art of the realists in Europe, known so long as Romantic art, a dogma was apparent; and it is from this that the modern artists are trying to free art by seeking to bring [illegible] novelty in their [illegible]

Man's mind cannot remain fixed for ever on one idea alone for its support. One can easily observe what great changes take place in one man's mind in course of his life. So also in the history of art we find how dynamic the minds of artists are. It is an interesting thing to note how one style springs out of another in a new form. In Europe, Byzantine art, which, following Oriental art, became a great support of religion, showed one aspect of art; then the realists came and broke all the chains of their predecessors. A change came over these realists when Cezanne first attempted to express so much in so little by his easy skill with the brush. But the artist's mind did not stop here. The scientifically minded artists, who followed next, tried to see art from the point of view of psychology. They found hints in crude paintings by children or images made by barbarous people, and began to make experiments on those lines. In this way, the active mind of [illegible] to [illegible] conceivable extent.

INFLUENCE OF ENVIRONMENT

It has been pointed out before that the mind of the artist undergoes changes according to his environment. This can be tested very well in the drawings of children, because impressions are much deeper on their simple minds. I know of a five year old girl who is fond of drawing pictures. Her especial liking is for the picture of beasts, and the cat is a particular favourite of hers. So when she draws a human being, very often it is seen that its limbs resemble those of the cat or some other beast. Similarly, the drawing of a boy who likes railway trains will bear its stamp to some extent. With the growth of the mind, the style and subject of painting would change. It has been found with some great actors that owing to the fact that their childhood was spent in the country they could not altogether get over a rusticity in their speech and manners. So it can be observed in the works of artists and sculptors how far their tastes have been cultivated by the development of their mind.

Thus, in order to understand the artist, one should try to know him through his mind; it is not possible to judge him by the width or variety of his technique. The technique an artist can learn from outside sources, but the imaginative or creative faculty can develop only through the refinement of his mind. That is why if art is judged in terms of this mental outlook, one can always form an estimate of the wealth or poverty of the artist's conception. In the present commercialised world, people attempt to pass abstract patterns as pictures. There is a limit to that, whereas there is no limit to art so far as it is inspired by imagination. Thus we find that the spirit of Kalidasa's "Meghduta" has been expressed in an immortal way by Shailendra Nath Dey, that of the Vaishnava poets by Khitindra Nath Mazumdar and that again in our mythologies by Nandalal Bose. But even above that we find that Abanindra Nath has invested imagination with its real power and raised it high up. Here no question of technique arises at all.

So, we find that Romantic art, which developed in Europe with

SILVER BOXES

[illegible] do so. [illegible] hold that the expression of motherhood in the Madonna pictures or the beauty of Leonardo da Vinci's "Last Supper", have on the European mind even to this day will remain so in future. For, in these one can find an approach to the mind of the artist. All those abstract patterns in vogue consisting of just lines and colours will have their fulfilment in designs for cloths and carpets, but above that they have no place.

"SAINT CHAITANYA AND JAGAI-MADHAI" (Fresco painting by Principal Asit. K. Haldar.)

"AKBAR THE BUILDER" (Lacquered painting on wood, by Principal Asit. K. Haldar.)

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EDUCATION FOR CITIZENSHIP

(Continued from page 18)

care that this development should not be at the expense of other groups and individuals. Ethically, it is the problem of recognizing wills other than our own; psychologically, it is the problem of bringing harmony out of the conflicting wills operating in a society. Politically, it implies that, to the extent that there is unjust exploitation of any groups or individuals, the social organism is diseased and defective. It is based on injustice, on the acceptance of the jungle law which knows no rules except those of selfish, personal necessity. Educationally its significance lies in a conscious attempt to broaden and expand our traditional conception of such terms as loyalty, sympathy, social service and responsibility. So long as we continue to cramp our loyalties within the narrow confines of our immediate class or circle or even our racial and national groups, the clashes and conflicts and wars which embitter modern life will continue. Science and Industry have so linked us up that no group now dare live unto itself alone; its weal and woe are bound up inextricably with those of others. Hence, in a very real sense, every good citizen must be a citizen of the world and education must give them the breadth of knowledge and the imaginative sympathy needed for that role. The great Urdu poet, Hali, defines true humanity in these well-known lines:—

What is humanity? To burn with the fever which attacks our neighbours, to be blasted in the Garden of Eden with the hot winds of Najd; To reckon oneself disgraced by the disgrace of one's fellow beings, to be heart-broken, even in the luxury of the palace, at the misery of the prisoner's lot. The famine which shrivels up the fields and the gardens in Kanan—to feel its sting even on the exalted throne of Egypt!

Acid Test Of Citizenship.

We are now in a position to sum up the qualities which we demand in the free citizen of a democratic state if he is to play his part actively and creatively in the progressive reconstruction of society. He must, in the first place, possess a keen sense of social responsibility, an active concern for the welfare of others and a willing and earnest striving to secure the Good Life for his fellow-beings. Any citizen or social order which puts up complacently with poverty, ignorance, disease and a general sense of frustrated lives on the part of large sections of the community is not only lacking in ethical sensitiveness and the sense of social responsibility but harbours within itself the seeds of its own decay. This readiness to work for the welfare of 'others' to sink personal and class interests in the larger common interests of mankind, to subordinate smaller to greater loyalties may be taken as an acid test of true citizenship. It is a painful problem to consider how far our educated youths are being trained to meet this test. Secondly, our good citizen must be prepared to take his full share in the work and activities of the community not shirking it through laziness or because, by accident of birth or wealth, he can afford to live on the labour of others. If an individual does not put at least as much value into the social heritage—material as well as cultural—as he gets out of it he is not a good citizen; if he does nothing whatever in return for the services and amenities which he receives as the member of an organized society, he is a drag and a parasite and should either be medically and psychologically treated or, to borrow an interesting expression of Bernard Shaw's, be 'liquidated.' Thirdly, this good citizen of ours must be a lover of freedom for himself as well as for others and this is only possible if he possesses genuine tolerance and respects honest differences instead of trying to suppress them by force.

Intellectual Qualities.

But, in the complex world of to-day, these qualities which are predominantly moral and social will not suffice. Certain intellectual qualities are also essential if he is to play his part intelligently in the modern world. Thus Education must develop in him the capacity and the habit of clear thinking because, without it, independence of judgment is a mockery and may even be a source of great danger. He should learn to think of social problems with almost the same objectivity and precision as he applies to the study of scientific matters. Of course these problems and social issues will not leave him cold—they will be permeated by emotional realization and, in some cases, arouse his intense enthusiasm or indignation but, in so far as their 'study' is concerned, he should not allow his prejudices and prepossessions to warp and distort his vision. Moreover, education must enable the students to acquire the habit of discounting the effects of propaganda which in its present powerful, but pernicious, form has made unbiassed thinking on social and political problems almost an impossibility. A good citizen must be immune to this subtle, all-pervasive influence and must learn to use his critical judgment. Lastly, he must take a keen and healthy interest in the living problems of the modern world and understand the trend of modern political, economic and other movements. A closed mind is incompatible with intelligent citizenship under any circumstances; in a democracy it is fatal to progress and political health.

What Can The Schools Do?

I shall now turn from these wider implications of Education for Citizenship—which are concerned with aims and objectives—to ways and means, i.e. what can 'the schools' do in order to train intelligent, vital, courageous and socially responsible citizens for the service of the country? I must, however, confess that even the best of schools cannot by themselves do much if the total force of other social institutions and agencies works in the contrary direction. What kind of citizenship can we expect in a country, where, for example, narrow and aggressive nationalism, militarism, deprecating of free thought and sneering at humanism are the order of the day? How can the school counteract all these forces of destruction and obscurantism? But, given a reasonable measure of freedom, the school can do much towards building up the necessary intellectual and social attitudes and many progressive schools, in the West as in the East have carried out fruitful experiments in this direction. It requires, however, a radical reconstruction of our school life and school curriculum and a conscious orientation of its work towards the values which I have tried to stress. The school must be organized as a vital and healthy community where ample provision is made for the expression of children's social impulses and where they have a choice to acquire a sense of responsibility in an atmosphere of freedom. This is possible when the work of the school is organized not on a basis of selfish competition and mechanical examinations but on that of cooperative group work, developing the team spirit. The school must value cooperative service above competitive success; children should learn to delight more and more in the successful completion of group projects and social purposes and less in the mere display of personal prowess and ability. The latter should in

(Continued on page 26)

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A PRIMARY TAX TO SPREAD PRIMARY EDUCATION?

(Continued from page 6)

ing Rs. 15/ a month out of his meagre pension of Rs. 70/. He published his idea in two Marathi newspapers in Poona A retired assistant Engineer joined him by giving free use of his car when necessary. They both with a third retired gentleman as a volunteer began their collection work. Their plan is to go from house to house approaching the householder in each tenement and requesting him to contribute his quota. They gladly accepted even small fractions of a rupee. In this way they have been working for the last nine months spending two to two and a half hours every morning from peth to peth. They try to find out a pensioner volunteer who lives in the peth in which they have to work so that he might be knowing several people in the peth. They have thus completed ten quarters of the Poona City and have taken up work in the eleventh quarter. They have collected Rs. 3,500 so far.

Rapid Progress

They began practical work at the same time. A Committee was formed and with its sanction two schools were at once taken under its protection. The Deccan Agricultural Association is working for rural uplift in Khed-Shivapur Centre in the Poona District This Association finds that where there is a school and the teacher there is of great use for their work. The association, however, has no funds for education and cannot start schools on its own account. By its encouragement two schools were started in two villages and the Association approached the Committee for financial help promising to supervise those schools. The request was immediately granted. Later on the same Association asked for help for another school and that too was readily given. Two more schools, one in Satara district and the other in the Kolaba district are also being helped. Thus five schools are carrying on their work under the guidance of this new activity.

The Committee worked to give legal status to the organisation. "Maharashtra Village Primary Education Society" was formed and registered according to act 21 of 1860. The principal object of the society is to start or aid schools of the old indigenous type to teach the three R's. and give other useful knowledge in villages in which there are no schools. Those who contribute Rs. 100/ or more become permanent members of the Society and those who contribute Rs. 5 or more annually become temporary members. The Society intends to take up a few more schools under its protection in the beginning of the next year.

I wish workers who can command leisure and enthusiasm take up this kind of work in district centres and even in big taluka towns. I am sure if right sort of workers come forward help also will be forthcoming. There will be no lack of villages willing to help themselves a little and teachers ready to work in a spirit of self-help. Encouragement and assurance of some outside help are needed and these may be supplied by organization of the type mentioned above.

A Voluntary Tax

Appreciable work can be turned out in this direction if influential people turn their attention to this question and establish a big organization like that for khaddar and depressed class work with provincial committees to help starting of such centres. If such people take up the question they can turn a part of the current of big charities into this channel. It is desirable however that humble earnest workers should make small beginnings without waiting for big efforts to come.

Every newspaper reader can understand the importance of this work and if properly approached is likely to give a little help A voluntary tax, let it be ever so small, must be imposed by every educated individual upon himself. Trustworthy volunteers may go round and collect these small amounts and send them to the nearest organisation carrying on this kind of work. This fundamental question of carrying elementary education to the doors of village children has to be seriously taken up. If we cannot do much let us at least do a little.

SPORT IN NATIONAL LIFE

(Continued from page 10)

their all-embracing and universal application.

Where To Begin

There are at present many clubs and 'Akhadas' in the country which promote some form of physical training. Their number is very small indeed. But it is not at all surprising considering the fact that they receive little support from the public. Neither the Government nor public bodies like the municipalities and district boards intend their helping hands to these institutions and movements. Put to their own resources they can be expected to achieve little Fortunately for the introduction of Western sports and games, the movement for them has spread widely and some of them have made rapid strides. But expensive as they are they cannot be availed of by the masses. Nor can they spare the time necessary for their development. Inexpensive indoor and outdoor exercises are all that they can devote a little time to. But for school children and college students a proper system of physical training and their periodical examination should be introduced without delay. Too much stress is laid at present on their mental development and the physical side is totally neglected.

Way To National Goal

The ideal of the Medicos are "Men Sana in Corpore Sano." But we the laymen fail to appreciate the value of that excellent dictum —healthy mind in a healthy body. The duty of the Indian leaders lies in taking up this ideal and preach it universally. Through the Councils, the universities, municipalities and district boards they should make ample provisions for the physical development of the people. There should be plenty of schools for training physical instructors. Because without trained instructors, sound coaching would be impossible and the money spent on this department would be warted. It is my firm conviction that if the Indian leaders take up the question seriously, it will not be long before we could gain our freedom, and at the same time build up a nation which will be able to withstand all attacks from outside. I earnestly hope that my appeal to them will not go in vain.

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At the present day, when the elevation of indigenous concerns is so fervent a gospel, when encouragement to everything Swadeshi is impressed as a solemn duty, and when every true Indian is expected to support national enterprises might and main, it would not be too much to appeal to the public to lend their support to this institution which, since its inception, has been Indian in every sense of the word—Indian in its constitution, Indian in its directorate, and Indian in its management—this institution that has served, and served so well, for well nigh a quarter century the interests of the Indian mercantile community and has enhanced the prestige of Indians in the world of banking.

Glorious as has been its past the Central stands to-day on the threshold of a still greater and more brilliant future, confidently counting upon the support of the public in an increasingly larger measure.

POLITICS AND RELIGION

To Mix The Two Issues Is To Obstruct Our National Advancement

By N. B. KHARE, M.L.A.

DR. N. B. KHARE

One of the most serious obstacles in the way of our national advancement is the way in which we always try to mix up politics with religion and it is, indeed, astonishing that even some very educated persons belonging to various communities fail to realise that the two must be treated separately and on their own merits. The most disheartening part of the affair, however, is that occasionally we come across persons who, being personally convinced of the wisdom of treating politics and religion separately, yet do not have the courage to express that view for fear of losing their eminent position or because they do not wish to face the wrath of their fanatical co-religionists, and thon you are nearly driven to despair regarding our political future.

Great Motive Force

Religion has always been, and may remain to the end of the world, one of the greatest motive forces in the affairs of men, and you cannot say whether the aggregate good or the aggregate mischief done by it is the greater. All motive forces are double-edged tools and the more you mismanage them the more you harm yourself rather than doing good to yourselves.

All religions are the result of man's incessant attempt to meet some of his most urgent social and phychological needs. In the earliest stage of the society much of our religion came because we wanted explanation after explanation for the many natural phenomena that were quite incomprehensible to us. We always were in search for answers to such questions as "Who is the Creator of the World?" "Whence do I come?" "Where shall Man go after death?" and religion came in to make an attempt at answering these too difficult questions. Religion also came in the shape of conduct rules which, we can well imagine, must have been in much urgent need in the crude stages of human society. Religion also served the purpose of curbing the earlier autocrats for whom some fear, howsoever, imaginary, had to be invented. The most despotic King was found to yield more or less to the fear about what would happen to him in the next world. Even a King like Henry VIII found it so difficult to overcome the religious rigour when it confronted his sweet wishes. Religion also served the purpose of instilling into men a decree of fearlessness which was always needed when somebody wanted to lead bands of men into the jaws of death for some purpose or other.

Precept And Practice.

It will thus be seen that though religion has always been understood as having to do something with the other world and serve, as it were, the purpose of a mail-boat service between the earth and the Heaven, carrying only deserving passengers who had earned their passports by a consistently pure life led here, the actual use to which it has been put by people to whom it was open to do it, has been, for the major part, purely earthly and solely connected with the wants of men pertaining to their life in this world alone. The power emanating from misconceived religious enthusiasm which we know as fanaticism has been, in turn, misused by the High Priests themselves, Kings and politicians of all sorts, to say nothing of the mischief-mongers who find in it a ready excuse for their profitable mischief as may be noticed in the case of the recent Bombay riots.

Nationalism in every sense of the term ought now, for us, to supersede everything else, including religion. Supposing we wanted to develop Indian Navigation and at the very spot where alone an ideal port can be built, happens to be a shrine which is dear to this or that community, that shrine must make room for the Indian port, no matter how dear it may be to any one sect. After all, you want to offer prayers and you can offer them as well in this as that mosque or temple. That is a process of communion with God and is certainly capable of being carried out in any place, even if it is not a temple or a mosque. These things are so plain that anyone who chooses to quarrel over them must be set apart as one who does not understand in the least the essence of religion.

Guard Against Mischief.

It is upto the reasonable elements in all Indian communities to realise this important aspect of religion as affecting politics and they ought to appreciate that even though some of them might be very honest in their purpose and manner of thinking, the mischievous elements will be always on the alert to take advantage of religious sentiment whenever opportunity presents itself.

The Congress has seen through all that and it has been all along running very great risk of being misunderstood by the people, yet it sticks on to its right belief. There is some significance in that firm attitude. But let the Hindus and Muslims realise this, and the minute they realise that the religious motive has now become an obsolete force, at least so far its positive utility is concerned, that moment we will start with speed on the road to nationalism and therein alone lies the salvation of our slave country. Would to God that we come to our senses early and realising the wisdom of the Congress policy do fall in line with the Congress ranks and fight for our freedom shoulder to shoulder with all our Indian brethren without, for a moment, worrying about the religion to which they belong. Let religion be finally locked up within our drawing rooms and private places of worship to which we may retire when we are free from our political duties, but let us not, mix it up with our political duties and responsibilities which would mean, as it has so far meant, that we would neither fulfil our religious nor our political responsibilities. It is ridiculous that a small tuft of hair grown on the crown of our head or on our chin should be allowed to play damaging mischief in the life of our nation and at a time when political sagacity alone can get us out of our national muddle. In fact religion must be divorced from politics and it should never be made the criterion or basis for political or economic rights either by the Congress or by the Government

EDUCATION FOR CITIZENSHIP.

(Continued from page 24)

fact be prized with reference to its possible use in social service.

Contact With Life Is Necessary.

The establishment of some form of self-government in schools, involving leadership and discipine the give-and-take of social intercourse, the division of functions and responsibility, the sense of obligation to the community will help a good deal in the creation and strengthening of the essential qualities of citizenship. But, with the object of transferring these qualities from the small world of the school, which must be somewhat artificial in any case, to the larger world, opportunities must be provided for children to come into contact with the actual problems and conditions of community life. Some schools have, with this object, encouraged their students to undertake social surveys, to study the social, economic, educational and sanitary conditions of their native towns or villages and to render social service in various forms, such as running night schools, visiting hospitals, doing manual labour. All this, however, has to be supplemented by an intelligent and critical study of modern world conditions, by stimulating students' interest in the understanding of living problems of the day. It is a false tradition which believes only dead and ancient knowledge to be a a source of culture and attaches no educative value to the study of modern problems and modern knowledge. The past is valuable in the degree that it enriches our understanding of the present and we are able to assimilate its culture into our present day life. It is foolish to give it either geographical or temporal boundaries. 'Genuine culture,' Russel points out, 'consists in being a citizen of the universe, not only of one or two arbitrary fragments of space-time; it helps men to understand human society as a whole, to estimate wisely the ends that communities should pursue, and to see the present in its relation to past and future.' (Education and the Social Order).

It is therefore, obviously unwise to divorce education from the study of all current problems of living interest—contemporary history, political and economic issues, social problems, the evolution of existing institutions of society. The danger involved in ignorance of or, indifference to, these questions on which every citizen will be called upon to form his own opinion intelligently—is far greater than that in partisan bias on the part of teachers. Opportunities must, therefore, be provided in schools—through the study of journals and newspapers, through discussion periods and well-informed talks, to stimulate the interests of the boys in these issues which will soon confront them as citizens. But real understanding will only come when the possibilities implicit in the curriculum as a whole are exploited to give the students a knowledge of the modern world and the right attitude towards it. There are some subjects which lend themselves particularly to this purpose. History can thus be presented as a 'conspectus of the growth of civilisation' and as an instrument for giving the children a reasoned faith in the future of the race and an understanding of the role played by man's cooperative and unceasing effort in the shaping of the drama of human life. Likewise geography—particularly human geography—reveals to the expanding and the assimilative understanding of the child the conditions under which different peoples have been living and working out their destiny and how, through the operation of natural forces, they are dependent on one another. Science, if studied as a living subject, shows not only the triumph of man over physical nature but also gives the citizen much useful knowledge about public health, sanitation and social and personal hygiene. Literature—provided it is good literature—is a great, if indirect, means of stimulating the growth of civic virtues. Even language teaching in so far as it insists on clarity of expression is a valuable element in this education for citizenship, because it involves also a training in the clarity and precision of thought.

May I, therefore, conclude by saying that in our schools, with all their limitations, we have a very powerful means of training a generation of healthy, intelligent and socially sensitive citizens who will give of their best to the service of their country and the service of mankind? Civilization faces a grave crisis today: Should it go back to a primitive and repressive type of social organization in which the individual is but a powerless unit in the collective mass, helplessly tossed at the mercy of the state, unable to captain his own soul? Or should it allow individualism to degenerate into a weak anarchy, which failing to create social cohesion, is bound to be defeated by a more rigidly organized authoritarian way of life? My contention is that we need not choose either of these disastrous alternatives, that through the right kind of education for citizenship, it is possible to retain and strengthen the values of individuality and freedom and yet deepen the social consciousness in the minds of our youth so that they may lead lives dedicated to the service of their fellow beings. Our education for citizenship will be really effective only when every citizen cultivates the gifts given to him to the maximum possible degree and then strives to share his illumination with his fellow-beings in the fullest measure.

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A Federation Of The Indian Bar

Need For A Central Organization: Its Aims & Objects

(BY ATMARAM G. KIRPALANI, B.A., LL.B., ADVOCATE, HYDERABAD (SIND).

Some time back there was a move in Bombay and elsewhere to create a central organization of the legal profession in India. But the movement did not receive a sufficient impetus. At no time in the history of the Indian Bar have the members of the learned profession shown such apathy and lack of public-spiritedness as at present. It is a well-known fact that some of the most distinguished lawyers were the pioneers of the Indian National Movement in its inception and held responsible posts as functionaries of the Congress, the Liberal Federation and other political bodies. Such legal luminaries as Sir Ferozshah Mehta and Dr. Rash Behari Ghosh were names to conjure with in the political world. Even the non-co-operation movement under the banner of the Indian National Congress brought several famous lawyers to the fore-front of the political arena, namely Messrs. C. R. Das, Motilal Nehru, Sen Gupta, and a host of others who made tremendous sacrifices for the national cause. The high priest of the non-co-operation movement, Mahatma Gandhi, also belongs to our profession. Later on, during the first and second Satyagraha Movements, High Courts took disciplinary action against several members of the bar for participation in the political movement and many of them had to eat the humble pie and give an undertaking not to take part in any "subversive movement," rather than lose their "Sanads." Indeed, the form of certificate issued to pleaders by some of the High Courts in India contains a condition that the holder of the "sanad" is not to take part in any "disloyal movement". The result of such stringent measures is that gradually the members of the Bar are going out of the political picture, barring some exceptions such as Messrs. Balubhai Desai and Satyamurti. The economic depression has also driven many legal men from the political field which requires more sacrifices in India than any other profession. Most of us are caught in the struggle for existence which unfortunately prevails in the legal profession, at present, in an intense form The result is that we have lost our former status and utility to society.

Need For Central Organisation

The evil is aggravated by absence of a central organization which might enquire into our weal and woe and strengthen the bonds of common interest of the members of the Bar, all over India. Curiously enough, ours is the only profession which in India has not a central organization. There is Indian Medical Association for medical men, Indian Science Congress for scientists, Indian Chamber of Commerce for mercantile people, Board of Control for cricketers and so on, members of these professions usually meet in conferences, every year. There being no central organization of the legal profession in India, members of the bar from all parts of the country do not meet on a common platform to discuss the common problems, which face us. The problem of the keen competition going on in the profession has never been scientifically tackled. Even the system of legal education prevalent in India is very defective and requires a considerable overhawling The standard of fees is getting lower and lower, every day. Young men rush to the profession as being the last resort of the unemployed, without proper guidance and training, and regardless of aptitude for the profession. The evil of corruption among the low paid clerks of the Judicial Department is only too notorious. Litigation has become very expensive in India. The recommendations of the Civil Justice Committee which had among its members such a gladiator of law as Sir Tej Bahadur Sapru are a dead letter. The judiciary is everywhere proving too strict for the members of the Bar. On many an occasion we are simply helpless to prevent legal murders which masquerade under the name of justice. These are some of the evil effects of our lack of organization. It is therefore high time that we organized ourselves under the aegis of a National Federation of the legal profession in India.

Objects

The objects of such an Federation would be:—

(a) To weld together all the separate Bar Associations in India into one body of common understanding, common sympathy and common purpose, inspired by the spirit of public service to the country.

(b) To initiate and promote legislation which is salutary, to secure changes of Law and practice and improvements in the principles and administration of the Law, such as are embodied in the report of the Civil Justice Committee, published in 1924.

(c) To promote information on legal subjects and to improve the system of legal education.

(d) To co-operate with the judiciary and all organizations interested in the administration of justice, so as to make justice accessible to poor persons and to reduce the cost of litigation and in the words of Salmond, "to prevent the majesty of law from being outraged."

(e) To provide opportunities for social or professional intercourse and exchange of ideas and information between the members of the legal profession in India.

(f) To hold Bar Conferences of all the members, annually.

(g) To promote the public utility of the profession through legislatures, public bodies and otherwise.

(h) To promote honourable practice and to advise on questions of professional usage and etiquette.

(i) To promote the formation of the Bar Associations in Courts of the Districts where they do not exist and to adopt measures to establish closer relation between the several Bar Associations in India.

(j) To co-operate with any association whether in or outside India, if the objects or any of them are in the opinion of this Federation likely to be advanced thereby, and

(k) to do all such other things and acts as are incidental or conducive to the attainment of the objects.

It is for the legal profession in India to decide whether it proposes to sink into the limbo of obscurity as at present, or to rise to the heights, never before attained by the Indian Bar. Shall we be mere money grubbers and pettifoggers, or shall we be servants of the country and upholders of the majesty of Law? The choice is ours. In organization lies our strength. Let us rally round the banner of a National Federation of the legal profession in India. United we stand, divided we fall.

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CENSORSHIP IN INDIA

(Continued from page 19)

happened during the last few years.

On a visit to India about two years ago, I opened my suitcase of books wide on the long tables of the Customs House on the Ballard Pier of Bombay, and waited as one waits everywhere in India, before an official has quite finished attending to the Sahibs, whose country India really is, before attending to an Indian ..... After half an hour's growing impatience, when the elegant official did condescend to notice my baggage, he overturned my suitcase of books on the table, and began to rummage through the scattered volumes before him. I, who had waited for the familiar question "anything to declare," swallowed the pride of my emotions, picked up a rare edition of a volume of Eric Gill "Engravings," which I had bartered almost the whole of my library to acquire, and caressed it in my hand. The official had already sorted out my "World's Classics" copy of Tolstoy's "Childhood, Boyhood and Youth," and Destoevsky's "Brothers Karmazov", and asked me with assuavity that exaggerated his insolence: "Have you any more Russian books?" I said, "yes, I have two or three other Russian novels, and books of short stories." Whereupon, he rummaged through th ebooks more assiduously, and with my help piled up Chekow, and Andrex and Bunin on Tolstoy and Dostoevsky. "Show me that book in your hand," he ordered, and I handed over the book of engravings. "Eric Gill," he read, and asked, "also a Russian?" "Yes," I mocked, unable to suppress my bitterness. And lo, he piled up the volume on top of Andrev and Bunin, and said they were confiscated according to the Sea Customs Act. "But," I protested, "these books are old novels, and certainly not political books, such as you may be looking for. "The Customs authorities will judge that, and you can apply to the Government of Bombay for their return, if you want to do so", he said. "But that book of engravings is by an English artist," I said. He opened it and looked at the cowled monks, and the lovely girls. "Gill seems a Russian name," he said, "and you yourself said he was a Russian." "I would like to see an inspector." I muttered. You con't see an inspector," the clerk replied. "You can apply to the Government of Bombay for the return of bookks if you like."

I packed up my troubles for fear of creating a scene and making myself conspicuous on the first day of my arrival in India from Europe, went out, fuming with a wild but impotent anger. But I must have looked suspicious, for, for a few days in the wilds of the Lidar valley in Kashmir, I was shadowed by the C.I.D. One of these men sat outside the house of my brother, at Simla, for days, engaged in conversation with my little nieces, as he sold sweets under a tree a stone's throw away from where I sat writing "Untouchable."

I mention this instance because it tallies with the experience of many other Indians returning from abroad, and because it gives some idea of the stupidity with which the Sea Customs Act is applied, and censorship interpreted by the officers of the Government of India.

MUZZLING THE PRESS.

But this can give no idea of the wholesale muzzling of the press of which statistical evidence has been reaching us for some time.

349 newspapers have had their securities forfeited during the last two years, said Sir Henry Craik in the Legislative Assembly, and even the production in the press of speeches delivered by the electedlives constricted and constrained? representatives of the people have been penalised. The notorious case of the newspaper "Abhyudaya" of Allahabad, which was asked to furnish a security of Rs. 2,500 for printing the speech delivered in the Legislative Assembly by Pandit Krishna Kant Malaviya on the Criminal Law Amendment Act may be still fresh in peoples' minds. The Government of the United Provinces claimed that the reproduction of the speech in a vernacular newspaper circulating in the legislator's own constituency, was a contravention of the Press Emergency Powers Act, and security for good behaviour was demanded. Such security can be forfeited at any moment.

The Government of India in 1867, passed the Press and Registration of Books Act. This required that the printer, publisher of a paper should make a declaration before a magistrate, and be "registered." By later legislation, the deposit of a security of from Rs. 500 to 10,000 was made obligatory as a kind of security for good behaviour. In the event of a newspaper publishing anything which might, in the opinion of a magistrate, the nearest executive official, be interpreted as offensive, the deposit is forfeited and a fresh security is necessary, if that particular newspaper should deem it worth its while to start again.

Under this law, newspapers are interpreted to cover cyclo-style bulletins (and the press means also duplicating machines) as has been shown by the seizure of the cyclostyled sheets issued by the Foreign Department of the Indian National Congress

EXTRAORDINARY POWERS.

For all offensive documents search may be made in any premises in any part of British India. And the prisoners are not bailable and the right of appeal either does not obtain or is prevented by other restrictions. All this legislation has been finally crowned by the provision of the Act of 1935, which added the following clause:—

"Where the local Government is satisfied after such enquiry as it may think fit, that any moneys, securities, or credits, are being used for the purpose of uniawful association, the local Governments may, by order in writing, declare such moneys, securities or credits, to be forfeited to His Majesty."

But said, Lord Willingdon, in support of the 1935 legislation, "The dangers of Communiem are not generally appreciated in this country, because of its underground methods, of working. But my Government has ample evidence of the determination with which its activities are being pursued, and I am satisfied that it forms a very real, though possibly not an immediate danger to the country."

So that, whatever excuses under which Secretaries of State may couch in Parliamentary accents to still the Honourable Members, the quiet of whose conscience may disturb them into asking a difficult question, the Government of India and its officials cannot be accused of a lack of candour.

But while we raise our voice in supplication to all men of reason and goodwill, and get no answer, may we hope at least that those who know that elementary civil rights have been taken away from the people of India will act, and act soon, to rally public opinion, to demand the restoration of those elementary rights

The essence of freedom from our generation lies in the attempt to restore a sense of dignity.

Are we all to accept the humiliation of seeing in our natural

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Communal Concord In Days Of Akbar

The Great Emperor And His Policy Of Uniting The Hindus And Muslims Of India

By ASAF A. A. FYZEE, Bar-at-Law.

In considering the question of communal accord in the days of Akbar, it will be necessary for us to consider his character, personality and genius, his religious views, and his policy in statecraft. The material for the study of Akbar and his reign is vast, but confining ourselves to well-known authorities, such as Vincent Smith and the Ayeen-i-Akbari of Abul Fazl, we shall find many indications that there was a considerable degree of amity, not only among the Hindus and Muhammadans, but between all classes of Akbar's subjects.

A Versatile Personality

Akbar was one of the greatest monarchs in recorded history. By heredity he was a combination of a Turk, a Mongol and a Persian. He inherited his statesmanship from the Turks, his bravery and love of conquest from the Mongols, and his artistic sensibilities from his Persian forbears. But by culture, at least in the latter part of his life, if Vincent Smith is to be believed, he was a mixture of a Hindu and a Zoroastrian. He never learnt anything, not even to sign his name; but he possessed a most retentive memory. And his mind was endowed with a quality which put to shame the best of diplomats and scholars. His bravery was proverbial; he killed a tigress, protecting her 5 cubs single-handed and on foot—rather a different type of shikar, than that which is indulged in by princes and nobles in these days, when 50 elephants trample upon a doped tiger, or a high-powered express bullet is sent through the poor animal from a carefully hidden machan. He once rode a vicious elephant called Hawai (lit. like the wind), and attacked and defeated another "Mast hathi", who was a giant battler. Like Alexander the Great he possessed nerves of iron, great courage, and remarkable physical powers.

A Master Mind

A great believer in the Divine Right of Kings, Akbar was fully conscious of the divinity that doth hedge a King. It is said that he consulted many, but the decision was always his own. He appeared frank and simple and truthful—Ridolfo Aquaviva, the Jesuit, speaks of him as "By nature, simple and straightforward." But behind that mask of simplicity and guilelessness was a master-mind,—as Bartoli another Jesuit says: "master of the art of dissimulation,"—like a sphinx thinking his own thoughts taking no one into confidence, betraying no emotions.

Like a king, he had a violent temper, but well under control. He had a large harem and knew, I suppose, the art of love and like a warrior he occasionally drank intemperately.

His wealth was fabulous. Akbar died leaving a fortune of 40 millions sterling, equal to 200 millions to-day.

> Every inch a King and a genius:
> "... the elements
> So mixed in him, that Nature might stand up
> And say to all the world, 'This was a man'."

Akbar's Religious Quest

A conqueror and statesman, Akbar was continuously thinking of the riddle of the universe; he was a mystic and an eclectic; although born in Islam, he had the greatest respect and admiration for a number of faiths. His admiration and study of the different religious systems went to such lengths that even a sober historian like Vincent Smith has been led to believe that he abjured Islam, and was a mixture of a Hindu and Zoroastrian.

His religious quest began early. Immediately after a victory, he would be seen to meditate long, and give thanks to God for his great Blessings. Originally this used to be done in a mosque. Later on, a special *Ibadat Khana* was constructed where Muslims of different theological views would come and discuss problems of the ultimate destiny. After prayers of an evening, you may see the Emperor surrounded, by Shaikhs (ascetics), Syeds (progeny of the Prophet), Ulama (the learned in the Shariat) and the nobles, who were impelled more by curiosity than by conviction, or perhaps tried to keep on the right side of the King. The discussion would go on for the whole night, until the early hours of the morning. In the early days, Akbar showed a great liking for Sufism, and rationalistic and pantheistic thought, within the pale of Islam. He was by nature a mystic, and desired the bliss of divine vision.

From 1578 onwards Christians and Hindus were also invited. According to Smith in 1582, Akbar positively left Islam. This, however, seems to be an exaggeration and is not accepted by many modern students.

He received three Jesuit missions, treated the Bible with the utmost respect, and the Jesuits confidently believed that one day he would embrace Christianity. He had disputations with the Jesuits with Hindu Pandits with Jain divines, with Parsi priests, and found consolation in the ideals of each. According to Smith, Zoroastrian influence was greatest; Blackmann says "Akbar though a Sufi in his heart, was a Parsi by rites." Dastur Mehrjee Rana instructed him in Zoroastrianism. Akbar prostrated himself publicly before the sun and fire and Pirbal, it is said, supported the Fire-worship.

A Sufi At Heart

He went so far towards each religion that different persons had reasonable ground; for affirming him to be a Zoroastrian, a Hindu, a Jain or a Christian. But he never fully accepted any faith. He was a mystic and an eclectic, imbued with a deep reverence for all religions, preserving his Sufi Islam in the inmost recesses of his heart. But by these discussions, he gained an enormous insight into the actions and motives of all his subjects, and tried to hold the balance even between them.

"People follow the religion of their Kings", says the Arabic proverb, and Akbar's deep reverence for all faiths was the fashion of the times,—Nay, it was the assertion of the real and permanent India, beneath the wrangling of creeds and castes.

Dino-i-Ilahi

From 1582 onwards he started his Din-i-Ilahi, Divine Monotheism. This was not meant to be a general religion, but merely a faith for the immediate nobles of the Court. By his statesmanship, conquests and wealth, he was absolute master in the temporal sphere; he was then persuaded to obtain the spiritual allegiance of his nobles as well; and so the Din-i-Ilahi was born. In 1579 there came the infallibility decree, he was declared *Mujtahid*, (an authoritative interpreter of law), as well as *Imam-i-Adil* (the just leader); he was given the absolute power of accepting any one of several conflicting opinions, which would then be the word of the law. This was done at the advice of Shaikh Mubarak. The Din-i-Ilahi involved for its adherents sacrifice of (1) property, (2) life, (3) honour and (4) religion for the King. Vincent Smith also says that he hated the name of Muhammad the Prophet and of Islam. This, however, is based on the authority of Jesuits, who were according to Smith himself, fanatical opponents of Islam,—so fanatical and bigoted indeed, that but for Akbar's protection, they would have been killed, and therefore hardly trustworthy. The new religion prescribed vegetarianism; cows were not to be slaughtered; beards were to be shaved; prostration was to take place before the King. There were several nobles who refused to countenance this religion, two of the most powerful being Raja Bhagwan Das and his son Kunwar Mansingh.

Akbar's policy in marrying Hindu wives is another illustration of attempt at bringing about close amity between Hindu and Musalmans. He had 3 wives in all, 2 of whom were Hindus, Jodh Bai, mother of Salim (later Jahangir), called *Maryam-i-Zamani* (to be distinguished from *Maryam Makani*, Akbar's mother) and another, who was a sister of Raja Bhagwandas. He married Prince Salim also to a Rajput princess, Man Bai, later known as Shah Begum, daughter of Raja Bhagwandas and adoptive sister to Raja Mansingh, the General.

Policy Of Amity

We now come to Akbar's policy. His eclecticism in religion, his marriages with Hindu Princesses, his great toleration of all faiths and his policy of appointing Hindus to all positions in the realm, not only consolidated the foundations of his Kingdom, but produced an atmosphere of goodwill and friendship between the communities, which has never been surpassed. In this respect Akbar the Great Moghul, as a Muslim, gives the lead to all rulers of India.

His friendly dealings with Rajputs began early; at the age of 20 he married Jadh Bai, *Maryam Zamani*, daughter of Raja Behar Mall of Jaipur. Raja Man Singh was appointed to a High Command and became one of his greatest generals. Raja Todar Mall, the great financier and revenue expert, devised for him, his great revenue system, which with modifications prevails even to this day. Raja Birbal was an intimate friend, a musician, poet, wit and story-teller. The stories of Birbal and Mulla Dopyaza have made these two immortal; and whether apocryphal or not, they represent the high-water-mark of Indian wit and humour. So great was his toleration of Hindus and Hinduism, that the fanatical Badaoni, considers his policy as an assault on Islam. Badaoni, for example, says bitterly: "For the Hindus, of course, are indispensable, to them belongs half the army and half the land. Neither Hindusthanis, nor Moghuls can point to such grand lords as the Hindus have amongst them."

Akbar dressed like a Hindu, wore the sacred thread like a Parsi, reverenced the Bible like a Christian, and paid the profoundest respect to the Chishti Saints, as a devout Muslim.

'Jizya' Abolished

Akbar's two principles were (1) Hindus and Muhammadans were considered equally good for state service; and (2) complete liberty was accorded to every person to worship as he liked. Even in architecture a mixture of Hindu and Muslim styles was apparent. In social life, he went so far as to lay down a rule that:

"Should a Hindu woman fall in love with a Muhammadan and be converted to Islam, she would be taken away by force and handed over to her family; but so should also a Musalman woman who had fallen in love with a Hindu be prevented from joining Hinduism."

He prohibited certain barbarous and tyrannical Brahmanical practices, such as trial by ordeal and the burning of widows against their will. He abolished the *Jizya*, the capitation-tax on Non-Muslims. He was also a great patron of Hindu learning; several Sanskrit works were translated at his behest by Faizi, the brother of Abul Fazl.

The tragedy of India is that in the succeeding centuries, the lessons taught by Akbar were forgotten both by Hindus and by Muslims, by the Rulers and the Ruled, and to-day we are left wrangling over electorates and jobs and music before mosques, and even seats in the cricket stadium, while the water of the Ganges continues to flow quietly from the Himalayas into the sea.

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LIQUIDATION OF THE INDIAN STATES

Through Education & Evolution Of Popular Will Alone Can We Bring About Changes

(By Dr. SUMANT B. MEHTA)

I doubt if there is a single thoughtful person in India who sincerely believes that the Indian States, i.e., the Princely India should, or could, combine to exist side by side with a self-governing Hindustan. Out of the 562 principalities a very large number would cease to exist by absorption into the mother-state. The question is as to how this will come about and if we know the process then it would be possible to hasten the absorption.

The Factors

I. Will the Indian Princes rise to the occasion and help the process as they did in Japan, Germany and other countries?

II. Will the Government of India help to any extent?

III. Will the people of the Indian States help in the matter?

IV. Will the people of the self-governing India help the process of absorption?

Almost everything that is evolving before our eyes from day to day points to the strengthening of the Princely position, the Government of India reiterates the policy of non-intervention in the State affairs, the Princes are asking for more and more guarantees that their position, prestige and powers will remain unimpaired. The people of India through their great national Congress promises non-interference, and the people of the Indian States spurned and neglected on all sides, unable to unite and organise on account of repressive State laws remain disjointed and almost hopeless. But the spirit of the "Times", a factor of greater than all the four put together is in their favour. Inspite of incalculable difficulties the Indian nation is marching along the road to self-Government. The present reforms may be worthless, they may be retrogressive, but the very opposition to the Reforms will carry us nearer to the goal. All this movement brings about a change in the mental attitude of the people, shapes the will of the nation, and generates the energy to assert its will.

Side by side with the changes which are taking place in the political atmosphere of this country, changes which enable the Princes to entrench their positions and weaken those of the Rajasthani People, this second movement,—the will to self-Government, the will to unite into one nation, the will for self-expression is also going on. The result of this will be seen in various contradictory transformations, but however contradictory they may appear to-day they all tend towards the same goal viz., the unification into one nation, and for Self-Government.

Signs Of Times

Now what are these changes which make us hope that we are marching towards a more united nationhood and towards Self-Government?

I. The younger generation of the Indian Princes, are not as self-centred and irresponsible as those of the older and past generations. In fact they are not influenced by the national aspirations, and though they cannot take direct part in the national struggle, their interests have been roused. Poverty and national humiliation brings all the thirty-five crores of people into one fold. Are the Princes to be allowed to develope their own ports? Is it only for economic considerations that their rights are curtailed? No. Ultimately the Princes will find that their interests are safer in the hands of the Indian Government than in those of the British named Government of India. The Princes do not breathe any atmosphere other than that which pervades the whole country and just as thousands and

DR. SUMANT B. MEHTA

thousands of people are labouring to-day, and tens of thousands will labour in the future for the full liberation of the country, the Princes are sure to take a part in the process. The transformation of the Princes and their cadets is obviously going on, and will progress at a rapid pace.

II. Then the very constitution of the Government of India will undergo a change and their attitude towards the States will also change. This changed constitution will effect decisions on matters of purely Indian matters much more than where British interests are concerned and therefore the process of amalgmation will not be made impossible.

III. The attitude of the younger generation in the Congress is definitely in favour of helping the evolution of Rajasthani people towards Swaraj. As a matter of solid fact the people of the States desire only the moral support of the Indian National Congress. Those leaders who hesitated to give this do not realise how much harm they have needlessly done to the States people; and their attempt to create confidence amongst the Princes and their ministers has failed. With the promise of this support the conflict between the Princes and their people will become less bitter. The hesitation of the Congress strengthen the hands of reactionary elements in the States' bureaucracy.

There is no doubt whatever that the people of the States will unite and work for their salvation. To-day it is difficult or almost impossible to form Congress Committees in the States, to fly the National Flag, to affiliate their Prajamandals with the All-India States People's Conference. All that the people can do is to become members of the Congress or the India States People's Conference as individuals. These restrictions could disappear in one day when the States know that the Congress will not brook interference with the rights of the people to associate with each other.

Congress And Popular Will

As soon as the Princes and their bureaucracy will realise that the popular will is determined to shape all the 35 crores into one nation, their objections will meet into their air. It is not suggested that there will be no conflicts. In the initial stages there may be measuring of their strength but the result will convince the others that a conflict is not desirable.

It will thus be through the education and evolution of public opinion that changes of great magnitude will take place, all these changes eventually leading to the final amalgamation into one and indivisible Hindusthan.

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"Political And Social Revolution Cannot Be Separated"

(By Mr. FENNER BROCKWAY, Editor, The "New Leader," and Secretary, I. L. P.

Many people in Britain think that the struggle for political and social freedom in India has been broken. They knew of the Civil Disobedience Campaign and the thousands of arrests which then took place, but when it was called off assumed that the resistence to British rule and to intolerable conditions of poverty had been defeated. Those of us who have been watching events more closely realize that the Indian movement is now passing through a stage preparatory to a bigger struggle than ever before.

The new Constitution has in no way settled the political problem. We hope that among the Congress members returned to the Provincial Councils and the Central Legislative body there will be a group who will use their positions to inspire the movement in the country for complete independence. There is always a danger of slipping into compromise when one enters such institutions. If this temptation is resisted the members of these Assemblies can give a dramatic lead to the whole people.

But more important than the tactics adopted in the new Parliaments is the development within the National Congress, under the leadership of Jawaharlal Nehru, of a strong tendency to give the peasants and workers a full share in the Congress Movement and to direct policy towards a Socialist end. More and more it becomes clear that the gaining of independence for India and the emancipation of the peasants and workers must be achieved together. The political

MR. A. FENNER BROCKWAY,

and social revolution cannot be separated.

India And War

In Europe we are all gravely concerned now by the prospects of war. The members of the Independent Labour Party rejoice in the decision of the Indian National Congress that it would not support a British Imperialist war. The line for India to adopt is to use any war situation to win her own political and social freedom. She ought not to sacrifice this possibility for any other considerations.

TO THE WILD WIND

O wild unfeeling wind who roam about
As though you were a messenger of death!
What is it that you hunger to put out
With your unconquered breath?

Is it the jewelled lantern of a king
Or the weak firefly or a poet's light?
O wayward wind! why are you wandering
So late into the night?

And though, indeed, your brow without a doubt
Bears an uncanny elemental stamp,
Two things there you never shall put out,
Stars, and the poor man's lamp.

Since stars are rooted in the depths of night,
Each star, eternal equipoise in bloom,
And lo, the poor man has no lamp to light
His narrow dismal room.

—HARINDRANATH CHATTOPADHYAYA.

ECSTATIC VOYAGER

The stillness is a sea on which I float,
A slow, enchanted boat
With the soft magic of some pale
Dawn-glow within my sail,
A blush that gleams, blown by some far white-wandering breath
Keen-blowing it beyond the shadow-shores of death.

From day to day I glide upon a vast
Beauty, without a past,
Stripped naked of the aching sense
Of future,—an immense
Vision of time become eternity, a deep
Marriage of life and pain, of wakening with sleep.

The rising sun keeps rising ever more,
Beyond no shadowy shore
Shall it descend and usher in
Darks with their discipline
Of swift star-severances, whose old-hearted beat
Merges in flame-hued daybreak where they pulse and meet.

O Rose! O fire-enamoured bloom of time
You climb and climb
Lone steeps of calms curved in a great
Outward-interior state!
O Sky! O gardened Voicelessness, both hue and speech
Vanish while I, a drunk light-shadow, towards you reach.

—HARINDRANATH CHATTOPADHYAYA.

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Evolution Of The Swadeshi Movement

It Is A Necessity In A Country Where Foreign Domination Has Destroyed Indigenous Industries

By M. S. ANEY, ex-President, Indian National Congress.

Swadeshi movement becomes a necessity when foreign competition destroys the indigenous industries of any country. Ideals of Imperialism which were first formulated by the Roman conquerors lead gradually to economic exploitation. "Place under the Sun", "Market for manufactured goods," "Outlet for Growing Population' are the various pleas under which nations feeling an urge from within to build empires in the world have been pursuing their designs to extend themselves beyond their natural boundaries thousands of miles away beyond the seas, and exploit in the interest of their country the people whose only fault is that they did not devote themselves to the pursuit of the science of War, i.e., the art of imposing by force the yoke of sovereignty on them. Once any people cease to be the masters of their own land then they generally cease to be masters of almost all the activities and the institutions in that land. The people are gradually denationalised as a result of the deliberate campaign of imposing foreign culture on them in thousand and one ways, open and covert.

In The Wake Of Foreign Domination

The decadence of national institutions and decline of national industries follow foreign domination. In the Empire-idea which is propagated by the school of Imperialism, founded by the Romans and fostered by the British great care is taken to preserve the distinctive individuality of the conquering race and its culture and save it from the effects of close contact with other people and their civilisation. No assimilation of one with the other is possible. The estrangement that separates the conquered and the conqueror remains a permanent line of cleavage between the two and the conflict of interests that adds to the tension threatens to grow more and more as the time goes on. The very sense of justice and fair play is affected. The political pressure is so exerted as to compel the conquered to think first in terms of the interests of the conqueror and then to seek for solutions of their own salvation through the good graces of the conqueror. A sense of helplessness reigns supreme. It has the demoralising effect of making them depend for everything on the rulers. Each step in that direction weakens the conquered and strengthens the conqueror. The fact of conquest itself and the success that meets the conqueror in anything he undertakes cast a deadening spell of depression and despair on the conquered and an inferiority complex is produced. Unless this hypnotic spell of superiority of the conquerors is first broken, no true foundations of the Swadeshi movement can be laid.

Spirit Of Challenge

Fortunately in India the spirit to challenge the supposed superiority of the British people had begun to assert itself in Bengal and Maharashtra as early as 1875. The sense of despair and despondency which followed the failure of the happenings of 1857 gradually disappeared within 20 years and an intellectual movement was started which claimed to examine the credentials of superiority of the British people in India by submitting their achievements to the searching test of historical criticism. Labours of Oriental scholars in the West have considerably helped to give the literary basis to this intellectual spirit of challenge which was gradually growing strong and seeking for an expression in the form of some organisation.

The idea took some time to take root and spread wide throughout the country. It soon assumed the form of a nation-wide political movement led by the educated men such as pleaders, professors and politicians.

Closer examination of political problems at once revealed that the political power is used to drain the country of its wealth. Study of the figures of exports and imports and the ever-increasing destruction of industries that drove to land a large percentage of the population formerly living on Indian industries big and small in urban and rural areas. The increasing pressure on the land had its own evil effects which it is not possible to detail in this paper.

Besides, the systematic steps which the British Government took to popularise the British manufacture in Indian markets were too obvious to everybdy who cared to understand the economic problem.

Tilak's Movement

There was a feeling of uneasiness growing among a large section of educated people owing to the industrial and economic policy of the Government being mainly dictated by considerations primarily in the interests of British manufacturers. When cotton excise duties were imposed in 1836 to the detriment of the Indian textile industry which was then in an infant condition solely in the interests of the Lancashire mill-industry, there was a great hue and cry against the injustice. The late Lokmanya Tilak who was then known only as Bal Gangadhar Tilak launched the Swadeshi movement by way of protest against the injustice in the midst of bonfires of foreign cloth lit in hundreds of towns and villages in Maharashtra in that year. Thousands of people including students in high schools and colleges took the vow of swadeshi at these meetings. From that day he was marked out as an extremist politician both by the Government and by the erstwhile political colleagues of Poona who from that time severed their connection with the Poona Sarvajanik Sabha and founded another institution called Deccan Sabha, a safe place for Moderates for weighty deliberations and responsible discussions free from the bother of the rabble and their leaders."

The advent of the Swadeshi movement in Maharashtra was soon followed by the inauguration of two movements—Shiwaji festival and Ganpati festival—which have now become the permanent features of Maharashtrian political and social life. These institutions widened the platforms for the preaching of the gospel of Swadeshi—cultural, political and economic. They also served to create a revival of ancient culture and ancient arts which had come into disfavour among the educated classes owing to the growth of a slavish mentality in them to imitate their rulers and their agents in the heaven-born services.

The Paisa Fund

This all-sided Swadeshi movement was for a long time confined to Maharashtra only. Simultaneously along with this movement a 'Paisa' Fund was started by one Antaj Damodar Kale. The fervour and enthusiasm of this young man attracted the attention of Lokamanya Tilak and he took up the cause of 'Paisa' Fund, championed it through the columns of "Kesari" with his usual and characteristic vigour. It became one of the most popular institutions of Maharashtra. This 'Paisa' fund institution was intended to make experiments for starting industries such as glass, etc. to manufacture goods, which were in large demand and imported from foreign countries. This was the constructive side of the Swadeshi movement started in Maharashtra in 1895.

The all-sided Swadeshi movement led by such a dynamic leader as late Lokamanya Tilak was bound to be looked upon with suspicion and to bring on the devoted head of its leader the wrath of the Powers-that-be. Lokamanya Tilak was arrested for alleged seditious writings in 1897 and sentenced to rigorous imprisonment for 18 months. This was the beginning of the political repression to which we are so accustomed now-a-days. Cult of Swadeshi had thus gone through the fire of baptism and was can-

(Continued on page 95)

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FROM JUNGLE TO CITY IN THIRTY YEARS

HOW A NATIONAL INDUSTRY CARES FOR ITS LABOUR

One of the most interesting and important developments in the history of Indian industries is the organisation of welfare work for the employees. The captains of industries have come to realise that the health and happiness of their employees is an important factor, not only in the production of goods but also in the prosperity of the industry itself. In this respect we may safely say that the scheme of welfare work at Jamshedpur is unique and outstanding.

It may be pointed out that the site selected for the steel plant was a stretch of virgin forest utterly devoid of amenities of civilised life. This meant the assuming of the responsibilities by the management which would elsewhere have been borne by official or municipal agency. They had not merely to erect a town to house their operatives in the wilderness, but also to provide such essential services for that town as housing, water supply, electric lighting, drainage and sanitation, dairies, vegetable farms and markets, schools and hospitals, and lastly, even clubs, rest-houses and playgrounds. All this required considerable forcsight in the planning, and entailed the outlay of a vast capital expenditure, and a large recurring expenditure on maintenance and supervision.

HOUSING AND ROAD BUILDING.

In the growth of industrial cities the most serious problem has been that of overcrowding. But the Directors of the Steel Company with wisdom and forcsight have attempted to prevent congestion from the very beginning by limiting the incidence of population to twelve families per acre. Hence one finds in Jamshedpur that while the largest houses have one and half to two acres of ground, the smallest quarters are so built that three blocks of four quarters each occupy one acre. In this manner the Company has built over 5,500 houses of various types, with a little garden round each house, for the accommodation of its employees at a capital cost of over a crore of rupees. Such conveniences as electric lights and fans, water taps and sanitary fittings have not been overlooked.

It is also interesting to note that the Company has been doing everything possible to encourage its employees of all classes to build their own houses, even going to the extent of granting them building loans at a very low rate of interest.

Another feature is the road building scheme. The forest paths which formed the only means of communication between the primitive villages scattered over the site had first to be converted into a system of roads capable of meeting the traffic needs of a growing town.

MARKET FACILITIES.

Another interesting development in the Steel City is the growth of markets. To serve the needs and requirements many markets have sprung up which do brisk business on Sundays. The people from the surrounding country upto a distance of 25 to 30 miles bring their produce to Jamshedpur for sale. So, much business is done in spite of the fact that the quality of the food stuffs sold in the market is inspected by the Company's Health Officer. Such supervision and control of health conditions have not

Statue of late MR. J. N. TATA.

failed to bear fruit. The standard of living has been found to have improved considerably among the work people. Although the lower paid employees living in the bastees are still ignorant of the rules of sanitation and hygiene, the health of the work people is certainly better than in other industrial towns. This, it may be pointed out is largely due to the care taken in town-planning, in avoiding insanitary overcrowding and in providing excellent arrangements for medical relief, and a plentiful supply of pure drinking water.

MEDICAL AID.

Another aspect of the welfare scheme which deserves attention is the medical facilities provided by the Company. An up-to-date hospital with an X-Ray department, is maintained by the Company. Further the Directors have erected many dispensaries in different parts of the town, first-aid stations inside the Works, and an isolation hospital for infectious cases. In addition there are a number of motor ambulances for the speedy transport of sick and injured persons to the hospital. Outdoor treatment at the hospital and dispensaries is entirely free to everybody, whether employees of the Company or not.

This medical work however is not confined to the residents of Jamshedpur; people from distant places are also brought here for medical aid by their friends and relatives who are residents of Jamshedpur.

The influence of the medical service rendered in this Steel City is so great now that even the aborigines of the neighbouring country who could not be persuaded a few years ago to submit to modern medicine flock to Jamshedpur for treatment. So much so that at least a third of the total cases handled by the Company's doctors are of persons who have no connection at all with the Steel Plant.

EDUCATIONAL OPPORTUNITIES.

Not only does the Company care for the physical health of its employees but also for the intellectual health of the children of its employees. And this aspect of the welfare scheme is as praiseworthy as that of the medical work. The number of students reading in the Jamshedpur schools is over 5,000.

There is a Technical Institute, maintained by the Company, where higher metallurgical training is given to select students, with a view to recruitment for the Company's service.

It is not at all surprising, therefore, if it costs the Company over one lakh of rupees a year to carry out such an elaborate scheme.

MATERNITY BENEFIT.

Another interesting welfare activity is the scheme of granting maternity benefit to women workers. The fact that this step in welfare work was taken by the Company at a time when there was no provision in Behar for the maternity benefit under the Indian Factory Act or the Workmen's Compensation Act is a clear indication of the value the Company places on human life

PROVIDENT FUND.

There are numerous other welfare activities such as disablement compensation, workers' recreation, works hotels, but within the brief space of an article it is not possible to cover them all. However, this article cannot be concluded without a short account of two other important features. Works Provident Fund and Co-operative Credit Societies, which deserve special mention.

All uncovenanted employees drawing a salary of Rs. 15 per month and over, or an equivalent daily rate, can contribute to the Fund.

A comparison with the Indian State Railway Provident Fund Rules is instructive. While the membership of the Company's Provident Fund embraces over 70 per cent. of the total strength, only 31 per cent. of railway employees subscribe to railway provident Fund.

CREDIT CO-OPERATIVE SOCIETIES

One of the greatest problems faced by practically all our industrial concerns is the question of indebtedness of the Indian Industrial Worker.

This problem has been so keenly felt that Royal Commission on Labour recommended that immediate steps should be taken to attack it if necessary through the means of Co-operative Credit Societies. The Steel City has not been slow to put the suggestion into effect. This work of organising departmental co-operative credit societies were taken in hand forthwith. And now there are about 28 such societies which have to a large extent relieve the employees from the clutches of **Kabulee and Mahajan** money-lenders who usually extort unconscionable rates of interest on their loans. The departmental co-operative credit societies have a total paid-up capital of 8.5 lakhs, a reserve fund of over Rs. 1.33 lakhs and an outside working capital of 5 lakhs.

Industrial welfare work is a recent origin in India. In foreign countries this work is done not only in the interest of the employee but also in the interest of the industry itself.

Loyalty to an institution is recognised as the fundamental basis of a sound organisation. A satisfied worker is more likely to be loyal to the institution of which he is a part. Employers, therefore are giving greater attention to the well-being of their employees.

In India also there is now an ever growing recognition of this principle. Tata Steel Company is certainly the pioneer industrial concern founded by that great industrial magnate late Mr. Jamshedji N. Tata, to put through a varied and well considered programme of welfare activities. Other industries would do well to follow the lead and share part of their profits in caring for the well-being of their employees.

Two Great Evils:

INDIVIDUALISM AND FATALISM MUST BE BANISHED FROM OUR LIVES

By Sri Prakasha, M.L.A.

The two great problems that have faced the Indian humanity from the earliest times are the fear of death and inaction. Our constant dread of death have been raised to the level of transcendental philosophy; while our laziness masquerades as spirituality. Smug self-complacency on these fundamentals has been our bane from the earliest years. Every thinker of our land, whose writings have survived the dust of centuries, seems to have grappled with these two temperamental defects of our people. Modern thinkers are doing the same. Everyone naturally has his own way of putting things, and none, I fear, has had the gumption to put it so bluntly and brutally as I am venturing to do. Sri Krishna in the Bhagawat Gita was assailed by the same problem: and his great call throughout the 700 verses of the book is for Indian humanity to rise out of its sloth and to take to action. He further tries hard to dispel the fear of death from the heart of his listeners by putting forward theories about past future births and hopes of other lives if this life cannot give all that they want.

Fear Of Death

In a country like ours where death is an everpresent phenomenon coming silently and treacherously at all unexpected hours, it naturally fills the mind with terror. Epidemics sweep our land taking away their heavy toll of victims without a moment's notice; our climate is destructive to a degree, making our people exceedingly short lived at best, and death hides in every nook and corner in the form of snakes and other horrors. No wonder, a people living in these terrible conditions have the ever present fear of impending dissolution. Death to them is not a remote possibility to be faced when it comes with a feeling of aloof inevitableness; it is an ever-present certainty making every step a torture and disabling them from making any plans for their lives on earth. Among a people like this, the presence of philosophers, telling them of past and future lives, giving them hopes of life hereafter if not life here, is unavoidable. Man is bound to seek some solace, and if he does not find it here, he must find it elsewhere.

Theory Of Karma.

Thus Indian thought has evolved the theory of Karma,—consoling man in his present life and telling him that it is the resultant of life before; and rebirth—assuring him of a better existence in the future in case he should not be satisfied with his present one. I cannot interpret these two beliefs on which the whole of the ancient Indian civilisation seems to be built, in any other light. That these are facts I find it difficult to gulp; if, on no other ground, on this one, that the thinkers of other lands, as great as our own, have not thought along these lines; and the painful efforts of our modern thinkers to read in the writings of those whom we regard as sages, seers and prophets of other countries the presence of such beliefs have been hopeless failures. Our thinkers almost invariably say that philosophy, religion and such other abstract sciences—if they may be so called—have their roots in the fear of death. But philosophies and religions have flourished in other places also; and there they never say—so far as my limited knowledge goes—that it is the fear of death that has led to their researches. They put it all down to curiosity, to inquisitiveness, to a natural desire of man to use his faculties and to try to know and understand things. In India whether it is Buddha or Shankar, whether it is the wandering minstrel or the closet scholar, he has always harped on death, on the transitoriness of the world, and exhorted man to fix his mind on the so-called eternal, which is neither 'this' or 'here'.

Individualism And Fatalism.

The sum total of all this has been to make us exceedingly individualistic and fatalistic. We are entirely concentrated on ourselves. Each of us is anxious for his own salvation, so to say, and so far as everything else is concerned we leave it all to fate or Karma This has also resulted in our utter in-

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Cow-Worship In Ancient India

Its Origin And Economic Basis

By M. K. NADKARNI, B.A. LL.B., Dharmadhikari, Baroda State)

His Excellency Lord Linlithgow, the present Viceroy of India, has been taking keen interest in the uplift of the agricultural classes, whose number is about 80 per cent. of the whole population of this country. It is well known that soon after assuming office, His Excellency presented excellent bulls to different institutions in several provinces and has recently saved the lives of several cows and presented them to the Gowshala in Delhi. His Excellency has thus given a tremendous practical lead to all classes of people in the whole country in point of upkeeping and advancing the race of cows, bulls and oxen. The "Indian Social Reformer" recently drew attention to the fact that the Railway Board, has now introduced special concession rates for traffic in cattle booked to Calcutta by goods train from any station on the North-Western Railway, and from Calcutta to stations upcountry by goods train on the East Indian Railway. The same journal also remarked that Dr. J. A. Voelcker and the report written by him thirty years ago on the improvement of Indian Agriculture were totally forgotten until Lord Linlithgow's Agricultural Commission resuscitated the latter from the oblivion of the upper shelf and secured a C.I.E. for the former. It will, therefore, be in the fitness of things to look back in this connection upon the history of cow-worship, in India, and recount the reasons why the cow was, and is even now, valued, respected and worshipped by all classes of Hindus in India.

Flesh As Food

Milleniums ago Indo-Aryans, like the people of other countries in the world, used to eat flesh, as can be seen from the Vedas and the Sutras. The Manava-grihya-sutra describes a very ancient state of Indian society. The very first section of the Sutra lays down certain rules of conduct for a Brahmachari and among these rules, we find the following:

"A Brahmachari should not partake of meat or wine". This shows that in those times (1000 B.C.), flesh-eating was forbidden not in all cases but only in certain cases, e.g., in the case of a Brahmachari. In the Madhuparka (reception of a guest) rite, the killing of a cow is a necessity and the author quotes the scriptural saying, "the reception of a guest should not be without meat"

Madanpal, the well-known author of "Nighantu", an ancient work on medicine, says flour is eight times more substantial than grain; milk eight times more substantial than flour; flesh eight times more substantial than milk; and ghee is eight times more substantial than flesh.

Flesh of cows and bullocks was not an exception in those hoary days, as is evident from the following stanza in Yajnavalkya's Smriti. "A gentleman should give a big bull or a big goat to a learned guest". Yajnavalkya further says:

"A man is not subject to blame if he eats flesh, for the sake of honouring gods or guests; otherwise he goes to hell for as many years as there are hair on the beast"

"A Brahman, though living in a house, is like an ascetic, if he gives up flesh."

So, it seems that in the times of Yajnavalkya the Aryans had ceased to partake of flesh as their daily food, but ate it only on occasions of worship of gods, and hospitality to guests. Compared to the times of Manu, who is of much older date than Yajnavalkya, the Aryans were evidently sparing in using flesh diet, and looked upon vegetarianism as a virtue.

An Epic Dialogue

It will be interesting here to make a reference to the scene in the beginning of the fourth Act of poet Bhavabhuti's well-known drama, "Uttara Rama Charita", between the two ascetics, Dandayana and Saudhataki when sage Vasishtha came to the hermitage of Valmiki. When Dandayana told him that sage Vasishtha had arrived, Saudhataki said: "I thought, he was a tiger or a wolf, as he gulped down the poor brown heifer as soon as he came".

Dandavana replied: "Madhuparka (reception of a guest) should be with meat. This is what the Vedas say. The hosts, therefore offer a young cow or a bull or a goat to a respectable learned guest and writers of scriptures approve of this precept."

But Saudhataki retorted: "Oh, you are caught, for, when the venerable Vasishtha came, the heifer was killed; but to-day when King Janaka came, the same revered sage Valmiki offered Madhuparka consisting of milk and honey only and the young cow was released."

Dandavana replied: "The sages look upon this as the proper form of reception in the case of those guests who have not given up meat; but the great king Janaka has given up meat because he has become an ascetic since the time that he heard of the sad lot of his daughter Sita (viz. abandonment of her by her husband in the for-

(Continued on page 91)

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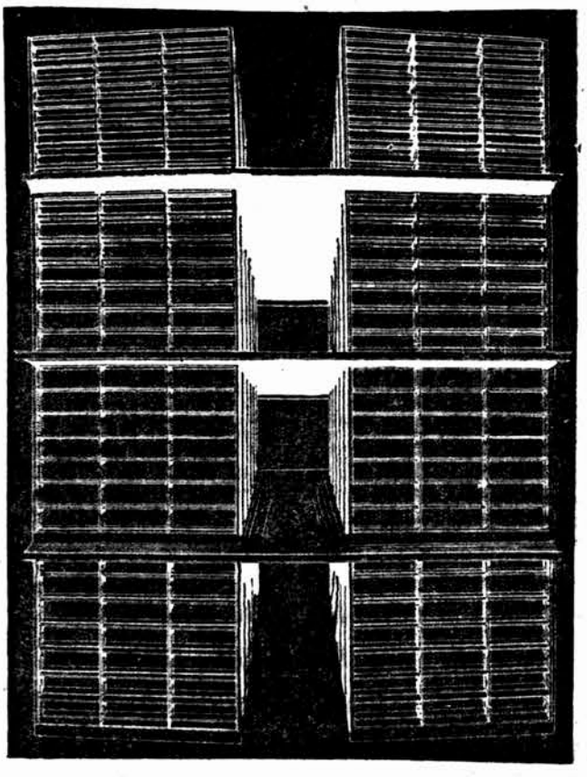

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REDISCOVERING A NEW INDIA

At Fifty-One, The Congress Attains Adolescence And Seeks New Forms Of Expression

(By Dr. PATTABHI SITARAMAYYA

Dr. PATTABHI SITARAMAYYA

All growth becomes conscious only after the stage of adolescence is reached. In childhood, there is an unconscious imitation of sounds, movements and activities, and the polished expressions or the practised gesticulations of elders are copied by children, the former derive therefrom inexpressible joy. The child mutters as first lips later, prattles next and finally speaks.

As the child grows older, it is taught various things and is content to learn them by role or accept them as gospel truth When boyhood soon passes into the stage of adolescence, a spirit of enquiry marks the mental operations of the youth. The pendulum swings to the other extreme. Almost every phenomenon is probed to its depths. No dogma or doctrine accepted at its face value. The 'raison d'etre' of every theory is investigated or at any rate sought to be understood. But the understanding is not mature, and the age of the youth is not ripe enough for the reception of the idea that however perfect the understanding may be or however sharp the reasoning may tend to become, there comes a stage when faith must supplement reason. Accordingly the growing mind becomes somewhat heretical and unbelieving. To question all things and accept only those that appeal to one's limited logic is all that the youth can reconcile himself to. More he cannot swallow and he would dismiss it all as prejudice, superstition, yet untruth.

Spirit Of The Age

The Congress has reached this stage in the fifty-first year of its age. Institutions attain their adolescence much later than individuals. No wonder then, if we portray to ourselves the Indian National Congress as being still in its adolescent stage—the stage when it would protest against the unquestioning acceptance of theories or of solutions of problems—the stage too, at which it doubteth all things and testeth all things and accepteth only that which appealeth to its reason. Indeed the Congress is rediscovering for itself a new India, perhaps remodelled after the old or one that is to be reconstructed anew. The Congress cannot be expected to do anything else for it is a living organism with all its old affections intact, but seeking new forms of expression. No one would demand that our love for our children should continue to assume the same form of demonstration, in spite of the stages that are cleared by them in their progress in life. Now we fondle them and kiss them, later we caress them, we pat them next but barely touch them afterwards. All the while our love for them remains unabated and grows more and more mellowed and steadied, so that one day out of our very love, we may have to reprimand, rebuke or even punish our children, so does the Congress, the institutions of India. Love them it doubtless does, but out of the very abundance of that love it views them with a critical eye and does not hesitate to renovate them suitably to the changing times or even introduce innovations of a revolutionary character. The spirit of the age demands them and the Congress would be failing in its duty if it did not respond to the call of the hour.

The New Call

What is this call in the year 1936? Is it a new call different from the one that was heard in 1885? Yes, it is quite a new one The first call of the Congress was given by the products of Western education and was attuned to the teachings of the framers of that system of education. It was the call of the aristocracy of wealth and of the so-called Western culture. It assumed different notes in the different decades that have succeeded the birth of the Congress. The reforms that were sought and those that gave satisfaction to Congressmen were such as mainly concerned the upper and the upper middle classes and which were newly brought into existence by the foreign civilization. Later the Congress and its ideals filtered down to the lower strata and have just touched the fringe of the masses. They have to soak deeper down still and permeate the remotest layers of this bottom stratum and charge them with the necessary energy that will liberate a dynamic force in the country. The commotions that we are now witnessing to-day are the commotions of such an impregnation of society with new ideas. They have stirred the whole society to its very centre. They have caused a cataclysmal quake, and a devastating flood which have disturbed this long-enjoyed static condition and wholly perturbed the placidity of the waters of Indian life.

Congress Goal

The Congress has so long been busy in devising how best it cohld get rid of the incubus of foreign domination and smaller ideas in this behalf having failed, larger ideals have had to be entertained That is how Complete Independence has come to be accepted as the object of the Congress. But what shall society look like under complete independence? Will the 'Poorna Swaraj' of the future be only an Indian edition of the existing 'Porna Para Raj,' or will it be an indigenous growth with one emphasis laid on the Indian aspect of things, Indian principles in economics, village organization, national self-sufficiency, production for consumption, cessation of the forces of militarism and disappearance of Imperialism? What will be the internal arrangements in society? Will private property, freedom of religious avowal and observances and sanctity of family life be observed or will they be all discounted? These are the issues that are confronting the younger men to-day. They ask in perfect propriety whether Swaraj is worth striving for—if by the sacrifices and sufferings of the poor, the rich should stand to become richer and the poor poorer. The well-to-do classes—the so-called 'haves' are a comparatively small lot and there is no incentive for the vast mass of people to suffer in order to improve the lot of the 'haves' at the expense of that of the 'have nots.' It is such a train of thought and the leisure that people have during this period of cessation from active fight as well as during their sojourn in jails, that has helped to direct the nation's thoughts to the principle of social reconstruction in the near future and the Indian National Congress, though it has not taken up the study of the subject as yet seriously or comprehensively, has nevertheless realigned its march and laid emphasis on Mass Contacts, the greater need to seek and foster initiative in the masses in an new experiments and the equally great need to abolish the authoritarian method that are believed to have come into vogue.

Mass Contacts

Let us study this aspect of the subject in some detail. It is feared that there is an element of exaggeration in the charge that the Congress is being too much dictated to. The organization of the Congress is based upon a series of direct and indirect representations and when a body like the A. I. C. C. endorses or initiates changes in political programme or constitutional forms and formulae, it is not up to the critic to say that the four-anna member has no voice in the discussion or the determination of the changes. After all it is the four-anna member that becomes a duly elected delegate, a member of the Provincial and All-India Congress Committee and in addition, in the lower strata, controls the District and Taluk politics. All cannot be in the A. I. C. C. nor can all initiate new changes or discuss new propositions. However this be, there would be little disagreement on the question of the need to develop more intimate mass contacts and formulating carefully studied agrarian programmes. The 'Congress has somewhat neglected the academic study of the administrative problem, of course for good reasons. Soldiers engaged in active fight have little leisure and less inclination to indulge in pastimes of a study circle nor have they the incentive to it because while the fight is on, it is felt that the day is as yet remote when their ideas will have an opportunity of descending to the plane of action or even of experiment. Now, however, such an opportunity is believed to be presenting itself and it is but right that the Congress should be able authoritatively to tell the peasant and the labourer, the hungry ryot and the naked wanderer what Swaraj can and will do for them all, on what condi-

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AN ENGLISH OPPONENT OF IMPERIALISM

Dramatic Career Of Frank Harris, Man Of Letters

(By NILKAN PERUMAL.)

Five years ago last August, Frank Harris, who was one of the outstanding men of letters in the Victorian era, died at Nice. He was then living there in retirement, taking life easy. His literary career was closed several years before he died. But when he departed, newspapers in England, Germany, France and the United States paid tributes to him. But Britain, the land of his birth will never do him the honour of placing him in the gallery of artistes who contributed their best for her literature. That is not due to any want of sufficient merit on the part of Harris. It is because of his refusal to stand by England at the time of the Boer war and the world war of 1914. In those times, he condemned England's political policies. He had no soft corner at heart for her, because of her strange imperialistic methods. For instance he once said that he had "a great affection for England, but a greater affection for the sun". Furthermore Harris openly denounced writers like Kipling who earned immortality because they cooed patriotic verses and condemned England's enemies in such terms as "at the end of the war no more Germans should be left." For all the political prejudices against his native soil, Harris received the penalty which is mere 'non-recognition' after death.

Friend Of India.

Upon reading some of his books, I got into touch with Harris and there were a few letters between us. He was most anxious to know everything about India. He had followed affairs in this country closely. That is the impression he gave me, when I received some of his letters. He had the deepest sympathy for nations which struggled hard to free themselves from their foreign masters. Those sympathies he had often expressed in his books and magazine articles. In his "Contemporary Portraits" he has a few remarks to make about India. He has made them in the course of a portrait on Kipling.

"He (Kipling) always assured me" wrote Harris "that English rule was the best thing had happend to India. The Pax-Britannica held to peace a score of warring races and conflicting religions. To ask him whether it had not resulted in the enslavement and impoverishment of millions of the poorest was to excite surprise. He had never considered that side of the matter. The English had given railways to India was the sufficient answer."

Fleet Street Fortunes.

In the 1890, England knew no greater journalist than Frank Harris. Arthur Symonds then described him as 'the best editor" he had come across and H. G. Wells agreed. But it was not merely as an editor that Harris achieved eminence in English literature. He had written many classical works. He was a genius of outstanding merit, one who occupied a prominent place in the glamorous London Society circles and a man who was much respected and well received in the homes of aristocrats. His life was spent in America for the most part besides his educational career for a short time in some of the Universities of Germany and France.

Winning a prize in his school in Wales where he was born in 1854, Harris went to the United States as a youngman, worked as a cowboy in a middle western ranch and then studied in the University of Kansas. There he came under the influence of a professor Byron Smith who decided his career to be literature. Returning to England, he taught in a Brighton school from where he proceeded to Germany and France for further study. When he came back, he made the acquaintence of the historian Froude who introduced him to Carlyle. The novelist helped him into London Journalism in which Harris very soon became a prominent figure, in the succeeding years. He became the editor of the "Evening News" and mounted high peaks in Fleet Street journalism, later editing the "Fortnightly Review" In 1894 Harris as the editor of the "Saturday Review" invited the ablest writers in London to contribute to his publication. Bernard Shaw wrote dramatic criticisms for him, Wells reviewed books. Kipling wrote verses. Bret Harte, Cunningham Graham, Thomas Hardy and Max Beerboham also wrote articles and short stories. Then came the Boer war and Harris, the Conservative, took the side of he Africans, in what all he wrote. His views on the war created quite a stir in London. Finally the Rhodes interests had to rush up to buy the "Saturday", with a view to put an end to his out-pourings. Then taking to authorship Harris wrote several plays which were successfully produced in London theatres. He also brought out critical works on Shakespere. In 1913, he once again took up to editing work and published a magazine called the "Modern Society" in which he had the courage frankly to write about a London society man who in turn took up a libel action against Harris. The editor lost the case and was sent to prison for a month. His career in England was now closed.

Takes To Books.

Crossing the Atlantic once again he reached New York where, he was engaged to write a daily column for "New York World" at a salary of Rs. 500/- a week. The world war had just then begun and Harris wrote many pro-German articles which terribly displeased the Americans. The editor of the paper then instructed him to write only on literature and leave politics alone. Here too Harris showed himself to the dislike of American readers when he started to attack the works of Mark Twain, who in Harris' opinion did not produce any meritorious work. Harris' next role was as the editor of the Pearson's Magazine in New York.

Once again he took to books and left journalism for good. He wrote the "Life and Confessions of Oscar Wilde," a brilliant work which was hailed as a classic by the literary world. He wrote a series of pen-portraits of famous men of politics and literature of his time and later brought out his own autobiography with the sensational title 'My Life and Loves.' It was banned in England and America. This is perhaps the most candid of all autobiographies ever written and even the French raised objections to its entry into France.

Blazed Like A Comet.

Such had been the career of a Welshman who took to literature. He was a friend of the oppressed races in the world. He vehemently opposed war and militarism. Even as the posessor of immense wealth in London he wrote a play called the "Bomb" in which he openly sympathized with socialistic ideals. To this wonderful man Bernard Shaw paid unceasing tributes and their

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JAPANESE IMPERIALISM IN MONGOLIA

The Militarists And Capitalists Are Intensifying Their Exploitation Of Chinese And Mongols

By Kamaladevi Chattopadhyaya

Sm. Kamaladevi Chattopadhyaya.

"According to the accounts of certain foreigners who have just returned from these parts, Inner Mongolia is rapidly becoming a second Manchukuo. .....

"The Mongol leader Li Shouhsin, himself a Jehol Mongol, has his headquarters at Changpei and calls his state Mengkukuo (Mongol Country). He has already pushed as far west as Shanlu which is only fifty to sixty miles from Pingtinglinuan on the Sulynan Railway. A hundred of his Manchukuo troops are actually stationed at Pailingmiao, the seat of the Autonomous Council of Inner Mongolia which lies well inside Suiyuan Province.

"Japanese military officers and civilians swarm everywhere. As one of my informants remarked: 'I almost thought I was in Tokyo; I heard so much Japanese being spoken all round me. Nor, as usual, are these first intruders the best class of people, but behave with considerable arrogance and want of tact making no attempt to conceal that they are the real masters of the country.

"In many ways the Japanese are proceeding on the same lines as they did in Manchukuo. Already a school has been established at Changpei, and the Mongol house-holds have been compelled to send about 500 youths from the age of fifteen to twenty-five to attend it. ..... This is nominally a normal school but actually it is a military institution to train a personnel for a Mongol army. As in Manchukuo, the Chinese farmers in the six hsien of Chahar have been ordered to plant opium. .....

"One of the first steps taken by the Japanese on taking over this region was to obtain control of the customs houses. By means of these they are seeking to tighten the bonds with Manchukuo. Goods exported eastward via Dolonor are allowed through duty free; those going south to Kalgan are subject to 100 per cent. duty, the duty on skin is, for instance 30 cents per piece. Motor trucks, brought in duty free via Dairen and Dolonor, are underselling those imported via Tientsin by four to five hundred dollars.

"The motor transport business which was formerly entirely in the hands of the Chinese is now fast being captured by the Japanese. In the first place the Chinese transportation companies are subject to very heavy taxes, which the Japanese invaders do not have to pay; in the second place the Japanese firms can buy their gasoline at dol. 7.00 per case imported free of duty and transport charges ..... as against dol. 11.00 per case for the Chinese buyer.

"Aerodromes are already established at Dolonor, Changpei, Pailingmiao, and Teh Wang's place at Pangkiang with larger reservoirs for oil supplies. It is reported that work has been started on the railway between Changteh and Dolonor, and that plans are already in preparation for connecting the latter place by a line running west across Chahar with the western end of the Suiyuan line at Pingtingchuan. ....

"He (Teh Wang) is in a very difficult position, being practically a prisoner at large in his own country. His palace Pangkiang, which lies in Chahar is overrun with Japanese spies and advisors, who are pressing him to come in with them."

The foregoing is a report published in the "North China Daily News," on the activities of the Japanese in the province of Chahar, made by certain foreigners who recently returned from Inner Mongolia.

A Japanese Base!

Geographically Inner Mongolia embraces a territory stretching across seven provinces, namely Kirin, Heilungkiang Liaoning Jehol, Chahar, Suiyuan and Ninghsia. Originally it was formed by six Leagues namely Chelimu, Chosot'u, Chaowuta, Hsilinguole, Wulangeh'apu and Ik'echao two Sections, namely Chahar and T'umote; and two Banners namely, Ala Shah and Ngechina. (In 1934, under the pressure of Japan, our Government authorities changed Chahar Section into a League). The three Leagues of Chelimu, Chosot'u and Chaowuta were seized by the Japanese when their army occupied our four North-eastern provinces in 1931-33. Four new provinces namely North Hsingan East Hsingan, South Hsingan and West Hsingan, were made of the Mongolian Leagues and Banners in the four North-eastern provinces. with the so-called Hsingan General Headquarters at the head of the four provinces. Thus a "Mengkukuo" in miniature was formed, as the basis for its enlargement to form a greater "Mengkukuo", embracing the whole of Outer Mongolia and extending southward to the Great Wall and northward to Siberia, bounded on the east by Manchuria and by Sinking in the West. From "Manchukuo" and "Mengkukuo" as bases, Japan could then proceed to its further acquisition of all Asia.

The conquest of Manchuria and Mongolia has been the immediate aim of Japanese imperialism. Immediately after the occupation of the Northeast, Japanese imperialism commenced its aggression westward to Hsilinkuole Chahar, T'umote, Wulangch'apu, Ik'echao and other Leagues and Banners. "Special Service" organs have been set up by the Japanese to function as centres for espionage and other secret activities.

Members of the editorial staff of the "China Press" upon their return from a tour of Inner Mongolia reported:

Military Preparations

"The Japanese Special Service Corps have covered practically every road from Dolonor to Wuniwusu on the northern route as far west as Wuyuanchen, a city more than 100 miles west to Paotow." "China Press" Feb. 5, 1936.

As a matter of fact, Japanese Special Service organs are in existence even further west from Wuyuanchen in Ninghsia and Ala-Shan, according to reports in Shun Pao, March 16 1936. Japanese inspection corps have been continuously visiting Chahar Suiyuan and Ninghsia. At points along the Peiping-Suiyuan Railway there are large groups of Japanese living as resident inspectors. In Inner Mongolia at various points from Dolonor, Changpei, Pankiang and Pailingmio in the east. To Kewhwa Paotow, Wuyuanchen, Ninghsia and Ala Shan in the west, there are Japanese radio transmitting stations and aerodromes. Japanese planes fly everywhere over Inner Mongolia and the Japanese Military Attache at Tientsin visits Paotow by plane once a week.

The Old Game

In the meantime Mongolian princes of the various Leagues and Banners are made objects of [illegible] and menace. [illegible] and politicians [illegible] scurry about among the princes, of whom the most powerful and ambitious is Prince Teh, Vice Chief of the League of Hsilinkuole. Upon Prince Teh, Japan has expended most of its efforts, and has repeatedly presented him with arms and aeroplanes. The Head of the Special Service Office of the Kwantung Army in particular has called upon him several times in person. Whenever Prince Teh leaves from Pankiang for Pailingmiao or other destinations, a Japanese serves as the pilot of his plane. In order to supervise his activities. Japanese and Japanese-paid Mongolian youth of Chelimu, Chosot'u and other Leagues supervise every detail of his private life including his home and the preparations of his food. Prince Teh has been entirely deprived of freedom of action.

Japan on the other hand has extended a cheap beneficence to the Mongolan people. It provided free hospitals and free medicine. In various places in Chahar, it established the so-called "Good Neighbour Co-operatives", which sell cheap goods on credit. The Lamas are also utilized by the Japanese, who send their monks into Inner Mongolia. Even in remote spots, such as Turfun in the province of Sinkiang, Japanese monks, under the leadership of Yamamoto and Machii, can be found functioning in the open as preachers, but under cover they are organising the local gangsters and loafers.

Conquest By Force

The second stage of Japanese imperialism is conquest by force. Dolonor and Kuyuan were occupied first, and then through the troops under the command of Li Shou-hsin and Chou Shihhai the six districts in northern Chahar were taken. In these six districts, all of the appointed magistrates are landlords and local politicians with the local government administrations, similar to those established in Manchuria, entirely in the hands of Japanese advisers. Prince Teh's Hsilinkuole League is without doubt under the influence of Japan. Li Shou-hsin's troops are now the garrison force of Pailingmiao in Wualangch'apu League. Along the frontier region of the West Banner in the south-western part of Wulangch'apu League are stationed the troops under the command of the Mongolian Political Council, which has its seat at Pailingmiao, and definitely represents Japanese interests.

Utilizing the Mongolian Political Council at Pailingmiao, Japanese imperialism is now organizing an independent government for the whole of Inner Mongolia. It is proceeding with the accumulation of food supplies, military highway construction and the conscription and training of able-bodied men in Northern Chahar. Already 2000 Mongolians have been recruited and are receiving training at Changpei, in preparation for further invasion southwestward into the zones of the Peiping-Suiyuan Railway and the Great Bend of the Yellow River. "Inner Mongolia is rapidly becoming a second Manchukuo."

The Third Manchukuo

It is necessary to understand, however, that Japanese Imperialism will never utilize one single force alone to direct its invasion from Inner Mongolia westward. When in 1933, it occupied Jehol, the Japanese Army wasted no time in attacking Hopei. Now

(Continued on page 90)

BRITISHER SHOWS WAY TO UTOPIA

William Morris Plans A New England On Basis Of Peace And Plenty For All

(By DAVID GITTLEMAN)

William Morris whose fortieth death anniversary was celebrated recently was born near London, on March 24, 1834. Educated at Oxford, his physical as well as mental state revealed the typical English-bred gentleman of culture. Wide reading and travel, aided by a modest fortune, which he inherited enabled him to have some freedom of choice in the matter of selecting life's vocation. There were no petty obstacles and jealousies of poverty to sabotage or to retard the budding talents of an aspiring youth. His liberal training left little room for bigoted conformty; and his horizons were as unlimited as the skies.

In 1852 he matriculated. In 1854 he found himself on the verge of embracing Roman Catholicism, "as an escape from religious perplexities." The same year of vacillation and the year following saw the young man in France, where he literally fell in love with its Gothic structures. Archietecture became his dominating interest. Apparently unable to succumb to the business ramifications of his vocation and under the personal influence of Dante G. Rossetti English poet-painter, William Morris discovered a new promising field in painting. Following the way of all flesh, at the age of twenty-five, he married his beautiful model and established himself in London. with decorative art definitely chosen as a career. Expressing revolt against the spectacular excesses and incalculable rowdyism inherent in the guerilla encroachments of a machine age, the Oxford graduate embarked upon the task of reviving the dying art of ancient artisanship. In 1861-62 he formed a partnership under the name of Morris, Marshall, Faulkner and Company, interior decorators. Comercial ballyhoo and ill-conceived bankruptcies did not enter the scheme. He found full happiness in the labours of craftsmanship, through the medium of fine furniture, wallpaper, tapestry and exquisite bookmaking; becoming a peer in his trade. The business was a success, with William Morris a sole proprietor by 1875. In 1871 he made a trip through Iceland, imbibing the folklore of that country, later expressing it in his own works. In 1891 he founded the famous Kelmscott Press. The 'Kelmscott Chaucer,' a true masterpiece of workmanship which had taken nearly two years to complete, crowned his labours in 1896, the year of his death.

A summary of the poet's literary career is an epic of description. As a master story-teller, he contributed prose and verse to the 'Oxford and Cambridge Magazine.' In 1858 he published his "classic of Victorian Poetry," 'The Defence of Guenevere.' In the years 1868-70 was published 'The Earthly Paradise,' a "wonderful stream of poetic romance." In 1872 appeared his Icelandic sagas; followed, in 1875 by his own version of Virgil's 'Aeneid.' The eminence of his poetic talents attracted wide attention and, in the year 1877, he was offered the professorship of poetry at Oxford, an honor which was declined. In 1887 Morris published his own translation of Homer's 'Odyssey.' In 1890 there appeared in the 'Commonweal,' for the first time in serial form, "a romantic pastoral, picturing the England of a possible remote future," a realized Utopia at its best. In 1891, this appeared in book form under the now world-renowned title, 'News from Nowhere.' Most dramatically, on October 3, 1896 at the age of sixty-two, the poet-craftsman left this world of turmoil for the Great Beyond, managing to complete a romance with the significant title, 'The Well at the World's End.' His beloved Kelmscott churchyard received his earthly remains, offering the weary warrior a well-earned rest

ARTIST AND REFORMER

Politically, the artist was too honest a thinker to run away from the realities and responsibilities of life. Exceedingly in in love with nature, devoted to the throbbing incantations of liberty, the stultifying degradations of an unethical and unsocial commercialism stirred rebellion within his breast. A sensitive soul cannot enjoy its own fruits, no matter how meritorious when surrounded by heart-rending scenes caused by social neglect and maladjustment. With custom and laws against him, the thinker took up the struggles of the forgotten Man, who creating all has nothing but the anguish of poverty and insecurity. He soon learned that, for one to be secure and happy, his fellow men must share a like security. This involved a fundamental reconstruction of society, with universal amity and helpfulness replacing parasitic and immoral practices. In spite of his own training and comfortably enviable position, William Morris joined hands with all those ethical-minded citizens who believed in the greater happiness for the greatest of numbers. So we find him, on January 13, 1883, at the mature age of forty-nine joining the British Democratic Federation, having personally designed a special membership card with the motto of Liberty, Equality, Fraternity conspicuously inscribed above a centered Tree of Knowledge. Not having too much faith in the efficacy of biased diplomacy and narrow partisanship dictated by selfishness, and laying less reliance on the tactics of political sages comfortably housed in the Houses of Parliament, the poet seceded the following year, forming a League of his own, becoming treasuer and editor of the 'Commonweal,' its official organ.

In 1885, Morris conducted a vigorous educational campaign combating the inefficiences and backwardness of the toiling Britons; lecturing to workers, contributing to the far-reaching columns of the 'Commonweal;' and even had the privilege and honour of being apprehended by the vigilant police, and hauled behind bars from some open-air meetings.

The Poet's "Epoch Of Rest"

William Morris wrote his 'News from Nowhere' as a protest against the highly organized and extremely centralized economic base of the Yankee's utopian social pyramid.

The Englishman's ideal commonwealth, offering peace and plenty to all is not a "slot-machine utopia," nor is it a piece of mere writing for innocent entertainment. Though described as "the most humane and idyllic of utopian romances," the author of 'News from Nowhere,' writing at the ripe age of fifty-five, with a heart "sickened with thinking of all the waste of life that has gone for so many years," set out to construct, step by step, out of a world of strife and oppression, a new life in a manner best understood by a society divided into classes and castes, where the birth-rights of man are bartered away for a crust. He found that what men need is not more mechanical progress, not more centralization and regimentation, but a wider field of unhampered opportunity, creating ideal surroundings for work, growth and joy. Poverty in face of great luxury cannot exist without fearful repercussions; while a "life of repose amidst energy, of work which is pleasure and pleasure which is work," is impossible without intelligent will, determination, and democratic planning. Engrossed, in counting pennies and thoughtlessly following the wastes of fashion, we forget the purpose and sacredness of human life and sentiment. "Only slaves and slaveholders," says the poet "could live solely by setting machines going."

Through the eyes of William Morris, the British Empire in his day was seen as an "old miserable world of wornout pleasures and hopes that were half fears." The life of the average wage-earner he perceived "but the dull jog of the mill-horse under compulsion of collar and whip." To him the issue was clear; "either absolute slavery for all but the privileged, or a system of life founded on equality." How were men to improve their lot?

In justification of the course he undertakes to prescribe, Morris argues: Ours is a civilization of organized misery, running in vicious circles in the field of production, with chronic over-production in face of want, unemployment, and strikes. Even while employed, men labor to produce mostly "sham or artificial necessaries," being driven by a "ravening monster—cheap production for a World-Market."

Lifting the curtain for the first act of his British drama, William Morris makes 1952 A. D. the crucial year in the life of the Empire. Disrupted industry and agriculture, unemployment, and struggle between those who have and those who have not, demands for free access to natural wealth held out of use by monopolists, set the stage for the preliminaries leading to the New Reformation. Militant industrial unionism replaces the old craft and benevolent associations. A powerful federation speaks in the name of labor. On a picked Sunday, a peaceful demonstration is called by the people to clarify sentiments and demands on the crying needs of the day. Guided by the wishes of owners of great wealth, the Government sends to prevent the meeting. Unceremoniously, the soldiers open fire when the people refuse to give up their constitutional rights. "Deep lanes were mowed amidst the thick crowd," describes the author's eye-witness, "the dead and dying covered the ground, and the shrieks and wails and cries of horror filled all the air, till it seemed as if there were nothing else in the world but murder and death." Between one and two thousand of the people are slain in cold blood; while the soldiers, stunned by their own brutality, says the author, "let the butts of their guns fall," refusing to fire again at their own people who gathered to demonstrate peacefully for their human rights.

PUBLIC SAFETY COMMITTEE

In the second act, a Committee of Public Safety, directly representing the interests of the people, is organized in the various communities to guarantee social peace and orderly life. Committees organize for production. A net of workmen's associations, to meet all needs of modern life, is catering to the natural demands of the people, replacing, what the author calls, the "profit-grinders." The liberal members of Parliament, seeing that reaction does not voluntarily recognize the just demands of the people, leave in a body and join the People's Front. Practising non-resistance in spite of the many provocations the workers declare a peaceful general strike, setting up mutual aid societies to supply the immediate wants of the masses. Educational articles, describing in plain language the ways and promises of a more equitable life, appear prominently in the people's press—"a kind of May-day freshness, amidst the worry and terror of the moment." The struggle itself develops from among the people leaders and administrators "far more than equal to the best amongst the reactionaries." After two years of protracted strife, the people's cause is triumphant.

Naturally, it was not an easy task. After the abolition of all squalor, "by slow degrees," says the Briton, "we got pleasure into our work.....art or work-pleasure sprung up almost spontaneously from a kind of instinct amongst people, no longer driven desperately to painful and terrible

(Continued on page 66)

LUCKY NUMBERS FOR NOVEMBER, 1936.

See Page 66

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Faizpur Must Mobilise Against The Fascist Onslaught

Call To Rally The People's Front In India And The World

(BY PALME DUTT)

In order to judge the tasks of the Faizpur session of the Indian National Congress, it is necessary to take stock of the situation, as it is now developing in India and also internationally.

British Imperialism is preparing to impose its new 'Slave Constitution', which makes a mockery of the claims of the Indian people to self-government and seeks in fact to buttress British rule with the support of the most reactionary elements in the population, the feudal princes, richer landlords and upper class elements dependent on British Imperialism.

This offensive of Reaction in India which accompanies the sham constitution with intensified measures of repression against every form of popular struggle is paralleled only by a similar offensive of Reaction throughout the world.

In many leading Imperialist countries, this offensive takes the form of Fascism, which establishes the violent terrorist dictatorship of the most reactionary elements of finance and capital and seeks to crush all working-class and democratic organisation.

War Preparations

In Britain, reaction is led by the National Government which, at the same time, aims its measures against the working masses in Britain, and also directly helps the Fascist powers in Europe and their offensive, as notably seen in the relations of the National Government with Hitler and in the arms blocade against the struggle of the Spanish Democratic Government.

This extending offensive of Fascism is but preparation for war against the smaller peoples in Europe and for the conquest of colonies. It threatens to engulf the world in another war.

Fascist Menace

The Fascist advance represents a direct menace to the Colonial peoples. Fascism places in the centre of its aims the extension of colonial domination. This was powerfully shown by the role of Italy in Abyssinia. It is true that a few elements in the Indian national movement, taken in by the misleading "national" claims of Fascist propaganda (which in reality covers the aims of imperialism) have been in danger of regarding Fascism with a certain sympatny; but Hitler's recent outburst against Indians and all "inferior races" and the glorification of the divine role of the white race to dominate all other races will speedily undeceive these elements. The checking of the advance of Fascism which is the spearpoint of reaction all over the world is the common interest of all peoples alike, in the Imperialist as well as Colonial countries.

The advance in the offensive of Fascism and Reaction is due to the dispersal and disorganisation of the popular forces. Only a powerful and united concentration of all the peoples' forces can check this offensive. This lesson is the most important lesson in the present situation although with differing conditions in the struggle and differences in the character of the immediate enemy, alike in the colonial countries and in the imperialist countries.

The forces of the People's Front are mobilising in all countries. In France, the People's Front has held back the assault of Fascism. In Spain, the People's Front is already carrying on a heroic armed struggle for three months against the murderous assault of Fascism Alongside these forces the Soviet Union stands out as the strongest bulwark of the struggle for liberation all over the world, alike in the colonial countries and in the Imperialist countries.

The decisive task now is to mobilise the forces of the People's Front in all countries for the supreme struggle that is now before us.

Indian Struggle

In India, this task takes a special character in relation to the aim of the struggle for independence against British Imperialism.

The Lucknow Congress showed a marked advance within the national movement towards the conception of the Anti-Imperialist People's Front. The speech of the President, Pandit Jawaharlal Nehru, constituted a landmark and has been recognised as such, all over the world. His lead towards broadening the basis of the National Congress in the masses towards developing the aims of the national movement in the direction of economic and social liberation, and building an all-embracing anti-Imperialist People's Front around the slogan of the Constituent Assembly as the next stage in the struggle showed the way forward for the national movement in the present situation. The decision to set up a committee for considering a revision of the constitution opens the way to broadening the basis of the Congress along the path of collective affiliation of the mass organisations. Further, the Lucknow Congress showed the growing strength of the left wing elements fighting for the new conceptions and winning the support of roughly one-third of the Congress.

Nevertheless, it must be recognised that the Lucknow Congress represented only the beginning of the advance to a new stage. The old traditional lines of policy still played a dominant role, and this was shown particularly on the question with regard to the acceptance of office under the new Constitution. The rejection of the demand for definite refusal to accept office and the postponement of decision until after the elections showed that strong forces within the Congress would undoubtedly press for acceptance of office, and along this road, move towards the fatal path of co-operation with British Imperialism.

For United Front

Since Lucknow the aim of a broad anti-Imperialist People's Front has won increasing support on all sides. At the same time, certain confusions and differences of view have appeared. On the one hand the view has been put forward that the National Congress already in its present form represents the united anti-Imperialist front. On the other hand, proposals have been put forward for the development of the People's Front, as if it could be developed as a new organisation or combination

R. PALME DUTT.

apart from the Congress—which would mean to defeat the whole purpose of the anti-Imperialist front, as a common all-embracing front and turn it into a mere sectional movement.

The election manifesto of the National Congress declares:

"Congress offers a joint national front which comprises all classes and communities, bound together by their desire to free India".

Undoubtedly, the National Congress represents the strongest unified expression that the national struggle has thrown up as it has developed through the whole past historical period and into the present. This unity must be in every way strengthened, and not in any way weakened or divided. However, it is essential that in the coming elections, a united front should be maintained on the basis of the National Congress, with no division of the national forces.

But at the same time, the National Congress is not yet fully representative or inclusive of all the forces of the anti-Imperialist struggle, so long as it is not directly associated with the mass organisations of the workers and peasants which must play an increasing role in the whole development of the struggle.

Anti-Imperialist Rally

The unification of the anti-Imperialist forces will obviously start from the organisations already existing:—The Indian National Congress, the Congress Socialist Party, the two All-India Trade Union centres, student and other radical organisations. The drawing together of these organisations and groups will give a tremendous impetus to the mass movement. The fact that the main task in the anti-Imperialist front is the liberation of the country and national regeneration of the Indian people will draw with the Congress the great mass of the Indian middle classes alongside the workers and peasants, thus grouping the real mass united front against British Imperialism.

The National Congress can play a tremendous part in the realisation of the United National Front. Every endeavour needs to be made to make the Indian National Congress the pivot of the advance to the United National Front.

It will be the task of the Faizpur Congress to clarify these questions and to show the clear line forward in the present situation.

First, to set forward concretely the aim of the Anti-Imperialist People's Front and the method of its attainment, whether by the co-operation of the National Congress and other organisations or by the

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India's Message To The World:

It SHOWS THE ONLY ALTERNATIVE TO WAR

By Swami Vishwanand

To an Indian nurtured on the philosophy of Huxley and Tyndal, Mill and Spencer it may sound ludicrous that India has got a mission, something to contribute to the civilisation of mankind. To him it appears the height of folly to claim the role of a teacher for a nation, which is politically and economically so backward, occupying a back bench in the the comity of nations. India to him is a land of endless variety and diversity, of castes and creeds, of inter-communal wrangling and squabbling. What future can there be for a nation which is so helplessly divided?

The recent excavations at Mahenjodaro have proved beyond the shadow of doubt that Indo-Aryan civilisation is as old as,—if not older than—, the Sumerian civilisation. It's an unchallengeable historical fact that five hundred years before Christ gave his Sermon on the Mount there was a prince in India, who donned the saffron robe and taught the world, "Anger cannot be conquered by anger, hatred cannot be conquered by hatred; anger and hatred can be conquered only by love". A number of intrepid monks carried the message of the Enlightened One across the mountains to China, from where it travelled via Korea to the Island Empire. These begging friars belonging to the order of the Buddha established monasteries all over Asia and carried the torch of civilisation of ancient India. There are not a few, who believe that the Essenes, from whom John the Baptist imbibed ideas of asceticism, were Buddhist monks themselves, or were influenced by them.

A Forest Civilization

Throughout the teachings of Buddha one discovers a spirit of revolt against an older religion, which unfortunately degenerated in his days into ritualism and priestcraft: Buddha's philosophy is almost identical with the Jnanakanda (self-knowledge aspect) of the Vedas. It has been said that the Indo-Aryan civilisation is a forest civilisation. Far away from the din and bustle of city life, the 'maddening crowds' ignoble strife the fathers of this race standing in front of the heaven-kissing, snow-capped peaks of the Himalayas, stood in awe and reverence and burst forth into those hymns, which will for ever inspire the seekers of truth. They turned the searchlight within and became introspective and meditative. Their experiences and realisations are the bed-rock of the universal religion which is the crying need of the world to-day. Like the laws of physics and chemistry, there are laws of the internal world and the discoveries of these laws have shown humanity the path to perfection and ever-lasting happiness. The lure of the Infinite, the hunger for the unknown and unknowable has been too strong in this land and there is an element of truth in the remark of the critics that Indian civilisation has been other-worldly. Maxmuller has made it abundantly clear in his book, "India: what can she teach us?" that the great Problems of the Universe, which have agitated the minds of philosophers in all ages and countries, were solved in this country long before the Greeks began to ponder over them. The voice comes across the centuries of an illuminated sage, "Hear, ye children of immortal bliss! I have known Him, the Ancient One, who is beyond all darkness".

The Western Concept

As distinguished from this ideology, we find a different type of civilisation, quite a different outlook on life and the world in Europe. And Greece was the home of this civilisation. Surrounded by the beauties of Nature, the Greek mind was drawn to the external world. Greece was politically conquered by Rome, but Rome was culturally conquered. During the middle ages the Christian idea of asceticism, renunciation and service held sway over the European mind. But with the dawn of renaissance, this outlook was challenged and thrown overboard. It was during this period that many scientists were born. Galileo, Bruno and Copernicus gave the church a rude shock. Inventions of scientists and discoveries of explorers like Columbus and Vasco-da Gama brought about a revolution in the thought world. Men began to feel more interest in the world when they have to live three score and ten years. The progress of science in the last three hundred years has been simply amazing. To-day a man can fly in the air like a bird and dive deep in the water like a fish. Science has annihilated distance and our antipodes are becoming our neighbours. Improved methods of surgery are giving many a dying man a new lease of life. Can anybody in his senses deny the utility of Science?.

But with the advancement of scientific research and the progress of civilisation, new problems have been created. Rightly has it been said that fire is a good servant but a bad master. Science has also invented engines of destruction! And the apprehension of the benefactors of mankind is that in the next war the belligerents will misuse the knowledge gained by the votaries of the goddess of Science. One sees war clouds in the horizon and most powerful nations of the world, who mould the destiny of millions of human beings, are preparing for an armageddon. Will butchering his brother man become the normal occupation of man? One cries in the agony of heart with the poet, "What man has made of man?" Will not the ape and the tiger die in man?

Open Door Of India

The leader of the South African Delegation said the other day, "The unchanging East is changing, but the tolerance and hospitality of India has not changed". True it is. India has always kept an open door. The Parsees, who may legitimately be proud of building up this beautiful city of Bombay and ushering in an era of industrialisation in this country, were welcomed warmly in India, when with a heavy heart they left their hearth and home in Iran. As early as the Rig-Veda, we find the grand spiritual Truth. "The Supreme Being is one, He is called by various names". The edicts of Asoka amply bear testimony to the spirit of toleration of that mighty monarch. When the Catholics were persecuting the Protestants in Europe and the Protestants were persecuting Catholics and both were persecuting the Jews, Akbar, the enlightened Muslim ruler of India, convened a parliament of religions to establish unity of all religions and used to spend hours in the company of non-Muslim scholars and theologians. Throughout her long and chequered history India has evinced more interest in spiritual values of human life and held in esteem all religions. It is only India, which could produce a political leader of Mahatma Gandhi's calibre, who has been harping on the moral and spiritual development of his lieutenants.

Message Of India

It was observed recently by the prime minister of England, "If we cannot settle international disputes except by resorting to war, then this civilisation deserves to perish". If spiritual values are ruled out of order, men are bound to become pleasure-seeking animals and money-making machines. "Everybody for himself and the devil for the hindmost"—will be the slogan. In the struggle for existence it is the strong who will survive and the weak and the poor go to the wall. In the race for power and wealth, war becomes logically a necessity.

Will the civilised world turn a deaf ear to the message of India and throw the world periodically into the cauldrom of war? It is from this land that the Truth has gone forth, "True happiness is in the Infinite, never in the finite". The philosophy of Vedanta tells us again and again that the difference between a black man and a white man, between a man and woman, between one nation and another is a myth, a figment of the imagination. Can there be a better and broader basis of Socialism?

Will the sons and daughters of Mother India in their laudable attempt at creating a new India forget their noble heritage? Hark to the voice of India: Each soul is potentially divine.

Faizpur Must Mobilise Against The Fascist Onslaught

(Continued from page 42)

method of collective affiliation to the National Congress.

Task For Faizpur

Second, to develop the programme of the economic and social demands of the workers and peasants which can alone form the basis for a real mass movement of struggle against imperialism. These demands which require to be in the forefront still receive only partial and weak expression in the election manifesto of the National Congress; and it is to be hoped that the Faizzpur Congress will register a definite advance in this direction.

Third, to set out clearly the aim of the united anti-Imperialist front as the aim of complete independence for India, mobilising the struggle around the slogan of the Constituent Assembly against the imperialist slave constitution and against acceptance of office under it or co-operation with imperialism.

Mutual Assistance

In the present, rapidly developing situation in India and the world, speed is all-important, in order to realise this advance to the necessary new stage of the struggle. We cannot count on any long period of time before us to prepare.

Despite the basic differences in conditions, there is a certain degree of common character in the struggle, both in India and in Britain to-day for a People's Front. In both alike, the lack of effective concentration of forces of mass struggle leads to an increasing offensive of reaction. In both alike, there is growing realisation for the necessity for a concentration of forces in a powerful People's Front. Both peoples have one common opponent. And the advance of the mass struggle and the People's Front on either side will be the direct assistance to the other in this common struggle.

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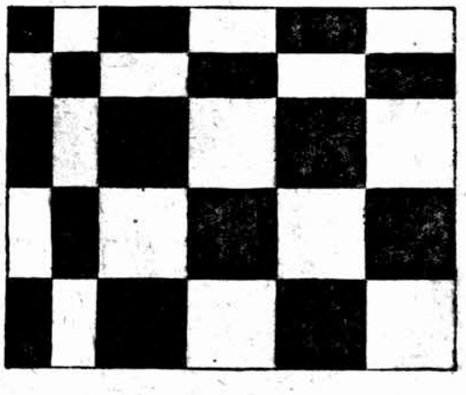

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THE PRESIDENT GOES ON TOUR

Babu Rajendra Prasad inaugurated the happy practice that the Congress President should tour all over India to be in closer touch with the nation. Pundit Jawaharlal Nehru perfected the technique of Presidential tour and has kept himself in close touch with the masses and classes all over India. His two days' lightning tour in Orissa gave an opportunity to tens of thousands of village folks and townsmen to receive the message of the Congress direct from the lips of the Congress President. In fact this was the first official visit of a Congress President to Utkal. Pundit Jawaharlal addressed a score of meetings during these two days, travelled six hundred miles on train, motor car journeys on indifferent and fair roads, river boats and even walked a mile or two here and there to keep to the strenuous engagements that the over-zealous Utkal Provincial Congress Committee and the various District Congress Committees had fixed for him. Privations and lack of proper sleep were a common experience.

Pandit Jawaharlal Nehru In Utkal And What He Saw And Said

By Mr. B. Das, M.L.A.

One thing which struck me most is that the President of the Congress must have an iron constitution to stand the stress and strain of so much fatigue and so many public engagements. Only a youthful President like Pundit Jawaharlal Nehru can bear the strain and keep such whirlwind engagements.

Orissa's Problems

Though he was only 50 hours in Orissa, Pundit divined, by his keen power of observation and great human intuition, the problems of Oriyas and Orissa. The public address that the citizens of Cuttack gave to him on behalf of Orissa, pointed out some of the main problems.

"Problems of unemployment and severe economic distress of the Indian masses have been receiving the closest attention in your hands and no doubt you will be struck during your brief visit amidst us at the appalling distressful condition of the people of Orissa. Perhaps, it is this extreme perverty of her people that brought Mahatma Gandhi to Orissa on so many occasions and it has kept all along a very soft corner in Mahatmaji's heart for the welfare of the Oriya people," read the Address.

"Visualize Swaraj"

Pandit Jawaharlal's messages from all the platforms breathed a robust confidence in the Congress programme and ideal, visualised the subversive forces working against the nation's freedom and unity and demanded allegiance to the Congress whereby mass poverty and appalling human distress can be reduced and Swaraj can be secured. Any middle party or any party organised by vested interests as buffers between the Congress and the Government will end in being the supporters of the Government and the country has no need of such parties. Socialism is impossible without independence and Swaraj must have precedence before talks of socialism. He asked the Congressmen and the Kisan workers to co-ordinate forces for the attainment of Swaraj when alone the defects of mass poverty and unemployment will be eradicated. He asked the Oriya people not to be absorbed in little controversies such as the bureaucratic design of transfer of capital of Orissa from Cuttack to an unknown place or problems such as Hindu-Moslem communal tension or Brahmin-Non-Brahmin dissensions as affecting many parts of India, but to visualise the problems of Swaraj. Punditji took pains to define Swaraj and explained the mass standard of Swaraj administration and laid stress that Swaraj does not mean the replacement of highly-paid European bureaucracy by highly-paid Indian bureaucracy.

Parting Message

In alluding to the paralysing effect of mass poverty, Punditji struck a buoyant note:

"I hate suffering, I hate sacrifice. I want men, women, and children to be well-fed, to be happy and I do not want to see sunken cheeks of the starving and if anything I have done may be construed sacrifice, it is only to remove poverty and unemployment from the land."

His parting message to Utkal struck a very sympathetic note:

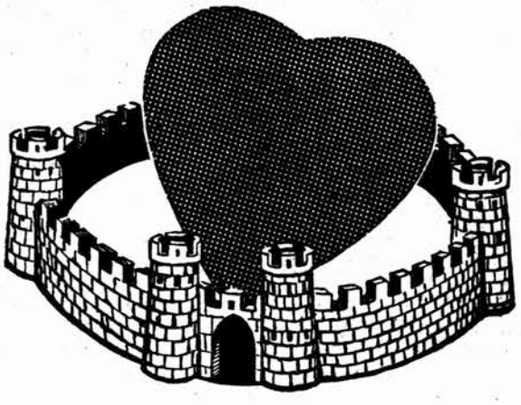
"This hurried tour has brought home to me more than ever the appalling poverty of the people of Utkal. The brave and fighting Kalingas who had made such a mark in our old history, are today the special victims of flood and famine as well as exploitation. In this poverty-stricken country of ours Utkal seems to be the greatest sufferer and I have seen this patient suffering in the sunken faces of innumerable people. For Utkal, as for the rest of India, the problems of poverty and unemployment are urgent and over-whelming and Swaraj must come soon to put an end to them. ....The sorrow and suffering of Utkal draws me and I hope that I may come again to this province and be of greater service to her people than I have been on this occasion."

The Oriyas are all very grateful for this generous promise of Pundit Jawaharlal to visit Utkal again and wish the visit will come earlier next year.

We Must Have Young President.

This brings foremost to my mind the stupendous work that the Congress President is now shouldering and how it is impossible for mere man—in spite of

(Continued on page 88)



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Is Frontier Bombing Humane?

It Tends To Militarise The Civil Official

(By Captain Philip Mumford)

It was a most unfortunate coincidence for the world that mankind should have mastered the elements of flying only a few years before the greatest war in history. Such a revolutionary achievement needed the calm deliberation and co-operation of the best brains of the age. The short and long range effects and developments of the aeroplane should have received international study, its advantages and disadvantages should have been carefully weighed and its dangers fully apprised. Instead of this, the science of flight was flung upon the world at a moment of its greatest agony, when death and destruction were the pre-occupation of the centres of so-called civilisation.

The full harvest of such a catastrophe has yet to be reaped and mankind has still to unlearn the distorted values of 1914-18, and break what is now an established habit of mind—connecting the aeroplanes with thoughts of violence, rather than constructive progress. It is not surprising, of course, that the rulers of a turbulent world should have grasped at this new power which was suddenly placed at their disposal, and that its immediate effectiveness should have blinded them to its more undesirable features.

It is one of the inherent weaknesses of all Governments that they must produce immediate results, even at the expense of long range disadvantages, a defect which led President Roosevelt to remark that "Wars of Governments must give place to peace through peoples". The people have time to work for long range views —Governments seldom have that privilege, or inclination.

Bombing Apologia

There is no more striking example of this than the present policy of so-called police bombing from the air in turbulent frontier districts.

This superficially convenient policy has already played a disastrous part in world affairs. It discouraged the British Government from giving full support to the Air Commission at Geneva in 1933 when the excuse for such operations was allowed to weigh against the hopes of and efforts for total abolition of air bombardment in all parts of the globe.

According to the official picture, police bombing operations are depicted as being not only efficient, in that they produce law and order in the otherwise turbulent areas in the minimum of time and for the least possible expenditure of effort and general dislocation; humane, in that they not only reduce the number of casualties amongst the enemy, but save the lives of large numbers of ground troops who would otherwise be used; and lastly economical. This last point can be conceded without further discussion!

Demoralising Effect

To get a true picture of the question of efficiency, there are several aspects to be considered. In the first place, it must be admitted that immediate effects can be produced in that rebellious tribes are likely to be brought to subjection far more quickly by action from the air, than was possible by the former method of despatching military columns into the areas which are inhospitable from tactical, climatic and most other points of view. A closer examination will prove, however, that such victories are bought at a very high price. The death and suffering, both direct and indirect, upon women and children lower the whole moral tone of such operations. The fact,

CAPT. PHILIP MUMFORD.

that direct casualties are relatively small owing to the dropping of warning notices, does not affect the position. But there is an even greater danger in that the bombing aeroplane tends to militarise the civil official. In the days of ground operations, administrators were extremely loth to call in the assistance of the army. Such a request, necessitating as it must, martial law in their territory, relegated both them and their constructive activities into the background, and kept them there for many months. Indeed, commerce and normal civil life were unlikely to be revived for a considerable period even after the disapparance of the soldiers. This does not happen with air operations. The aeroplanes need little but an aerodrome from which to operate, and the civil official remains enthroned and undisturbed, whilst any trouble in this area is quickly cured for him. In other words, the aeroplane is a little too powerful and convenient a weapon against subjects of the Government and a civil official is liable to be tempted to make use of them where he would never have contemplated asking for a couple of battalions. Thus the former incentive to settle discontent by peaceful means whenever possible has been removed.

The After-Effects

This leads us to the question of humanity. The Government points to the small number of direct casualties, but draws a discreet veil over the after-effects of bombs upon villages. It must be realised that the subsequent suffering, falls most heavily upon the women, children, old and sick, who need their houses and equipment more than the fighting man. That the destruction cannot be made good, in many cases, before the severity of a mountain climate makes life intolerable. Indeed, while the chiefs are the cause for tribal raids, it is the peasants who really suffer from the destruction of the aeroplanes. This indiscriminate destruction is therefore, not humane; neither, because it is indiscriminate, can it be described as police work.

Lastly, the very efficiency of this weapon quietens the conscience of the Government, which, in its turn, prevents them from giving effort and money upon the only lasting solution of frontier violence—the construction of roads. Roads are expensive, and road construction is slow work,—therefore, bombing is preferred—and yet it must be obvious that law and order in turbulent areas will only be obtained by civilising those areas and bringing them in contact with the outside world. The roads will be built when the bombing is forbidden.

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"Soviet Russia Is Putting Christian Ideas Into Practice"

British Clergymen Tell Why They Support The U. S. S. R.

"Russia To-day" asked a number of well-known clergymen why Christian people should support the Soviet Union. Here are their replies:

"Russia has been doing the Christian duties we all ought to be doing. They have found and put into practice the Christian idea. We should look on them as friends and allies in a great forward religious movement."—Dr. HEWLETT JOHNSON, Dean of Canterbury.

AN END TO EXPLOITATION

The Soviet Union, in putting an end to the exploitation of man by man, has opened the way for the realisation of the Brotherhood of Man on a foundation of justice.

One of the great joys of walking the streets of Moscow is to know that the people you meet are all workers, who own and control their own land with no rich and proud to make them afraid. Snobbery has gone.

As a Christian I gratefully recognise in the U.S.S.R. the fulfilment of many anc ent aspirations: "That tyrants should be pulled down from their thrones; the humble and meak exalted; the hungry workers filled with good things, and the rich emigres sent empty away".

There is much yet to be done, but the imperfections are as nothing compared with the miracles that have already been achieved The star of a new civilisation has arisen in the East.

—Rev. JACK PUTTERILL,
Priest of Thaxted, Essex.

DOES SOMEONE CRY "ATHIEST?"

The Soviet Union is the one country in the world where Christianity—no matter under what name or sign—is being effectively put into practice.

Here is a society in which splendid and lavish services have been set on foot to combat disease, provide adequately for that great social service, motherhood, protect the rights of children, establish for all workers facilities for rest and recreation (as well as holidays with full pay), and a hundred other benefits springing naturally from the basic principle of "human life before profits", human happiness before wealth and privilege.

An illiterate people has been filled with a passion for self-culture; oppressed minorities and "backward" peoples have gained real freedom; the sinister political power of a corrupt and self-seeking clergy has been effectively broken.

If these things are not objectives which the Great Proletarian, the Carpenter of Nazareth, would have called "good fruit", will some more enlightened person please tell me what are?

Does someone still cry: "Atheist" "Godless"?

If I think of buying a house to live in, do I worry "what name is on the gate"? I think not; I will inspect the house itself—that is what matters!

And, after all, was not Jesus himself denounced and crucified as an "atheist", a blasphemer and seditious person?

Let us have less of the "Christian creeds that spit on Christ" and more—much more—of the faith in mankind and in mankind's future that marks the evolution of the Soviet Union!

—Rev. VICTOR MOODY,
Minister of Horsham Free Christian, (Unitarian), Church.

A PEOPLE BORN AGAIN

The keynote of the propaganda of Jesus was "Change your outlook, for the Kingdom of hand is at hand". This teaching did not convey to the minds of his hearers something in the way of life after death—in fact Jesus hardly ever referred to it—but it did rally men to expect a new order of justice and comradeship, of equity and an "abundant life".

This accounts for the fact that the "common people heard Him gladly" and also why the rich ruling class "sought to kill Him", and eventually did so.

The organisation which He began as an instrument to effect this change in the "world order", and which, to-day, we call the church, so far from espousing the Mind of its Founder, usually expresses the mind of the privileged class.

The U.S.S.R. is hammering out, step by step, a new order of society embodying and expressing more and more those principles which Jesus proclaimed to be fundamental. What Jesus warned the Pharisees would happen is happening—"God shall take away the kingdom from you and give it to a nation bringing forth the fruits thereof".

The U.S.S.R. has done more than anyone to preserve the peace of the world. It has abolished class distinctions, making theoretical brotherhood practical. It has so changed the material environment of the workers and peasants, that they have advanced to a cultural and spiritual level which entitles them to be designated as "new race", people who have been "born again".

—Rev. ETIENNE WATTS,
Rector of All Saints, Manchester.

DARK DAYS LEFT B'

Wherever one travels in Soviet Union one senses the growing conviction that the dark days have been left behind.

For the first time in history an attempt is being made on a large scale to build up a civilisation where money will not be tion where money will not be **Rev.** F. B. Lee, Cross Bank Methodist Church, Padiham Lanes.
dominating factor, where it will be the servant and not the master of man.

"Because of its successful application of Christian ethics in the past eighteen years, Russia can be rightly described as the most Christian country in the world".

So declared the Rev. Victor Moody, Minister of Horsham Free Christian (Unitarian) Church, at a conference of Christians at Denison House, Victoria, S.W., on October 23.

Organised by Dr. Maude Royden, the conference was an outcome of the Congress of Peace and Friendship with the U.S.S.R. a year ago.

A message from the Bishop of Birmingham was read, wishing success to the conference, and saying that in recent years most Christians in this country had by propaganda been misled about conditions in Russia.

"Unemployment is a grave blot on our country", the message went on. "By contrast, so far as I can learn, there is no Russian case of unemployment, but confidence and happiness among the people in the industrial areas. The rapidity of the progress is amazing.

Dr. Hewlett Johnson, Dean of Canterbury, who presided, said that while there were things in Russia that every Christian must deplore, such as violence and intolerance to the churches, there were things that from the Christian point of view were a great gain.

The stress of the private profit motive had been taken away from work, and Russia had given the lie to the statement that men would not work without that motive.

"One did not see in the streets the glaring contrast between rich and poor; in the European sense there were no very rich people in Russia. It was impossible for anyone to amass huge sums of money. Unemployment had been abolished, and with it the insecurity which is the bane of modern civilised life".

"Some of these things seem to us to be profoundly Christian, the things that Christ seems to have postulated as duty. He would like the classless society they are building up which embraces 180 nationalities, all of them treated on an equality".

The Rev. Victor Moody said that Russia's great progress in social well-being was a challenge to Christian people.

Russia had abolished the exploitation of one man by another.

Dr. Maude Royden pointed out that when an Englishman talked of freedom he meant political freedom, while Russia meant economical freedom. There was more political freedom in England than in Russia, but in England there was no economic freedom at all.

We wanted all sides of freedom, and to the mass of the people the economic freedom that allowed a man to choose or change his job, as in Russia, was perhaps more important than political freedom.

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Post-Election Problems For The Congress

DISCIPLINE, A CLEAR-CUT PROGRAMME AND TIME-TABLE, CAPABLE LEADERSHIP AND LIMITED LOCAL AUTONOMY—THESE WILL PRESENT CRUCIAL TESTS FOR CONGRESSMEN

By K. M. MUNSHI, M.A. LL.B.

The elections will soon be coming and it is generally expected that the Congress will be in a majority in a number of provinces. This will necessarily involve problems different to those which Congress tackling at present and it is necessary that Congressmen should begin to think about the manner in which they are to be solved.

The first step will be to produce discipline and 'esprit de corps' among the members in the provincial Legislatures. In the very nature of things the members who will be elected will consist of (a) the Congress men who have been in the fighting line; (b) persons who have been loyal, but passive supporters of the Congress; (c) persons who have been recruited for the occasion, but who have not gone through the discipline and training for Congress work. It will not be difficult to get the supporters in group (b) to join the fighting ranks, but great effort and tact will be necessary before the new recruits in group (c) are thoroughly absorbed in the fighting ranks at the Legislative front. Many of such recruits are coming in, because either the Congress wanted them or they were keen to seek election on the Congress ticket.

In order to absorb these new recruits in the fighting rank two things are absolutely necessary. Firstly, in each province men in the fighting rank and the supporters must, even during the course of elections, become one compact and well disciplined group. Secondly, public opinion must be so developed on this question as to render it impossible for anyone to waver in his allegiance to Congress discipline. This can only be done by a close co-operation between the leaders of the parliamentary party in each province and the All-India Congress Parliamentary Board.

POST-ELECTION PROBLEM

The next post-election problem will be to evolve a clear-cut programme and time-table for a Congress party in each province. The general lines of the Manifesto will serve the purpose of an election, but cannot serve to concentrate on a purposeful effort along a well-directed line. In laying down such a programme and time-table the general programme of the Congress is as valuable as a study of the needs and temperament of each province. Letting a party drift on the uncertain waters of a general manifesto or an All-India programme will only lead to confusion.

On and from the date of the election each party must carry on a campaign perfectly planned and timed to a schedule. This will be the test of the strength of the Congress party, for in preparing such a plan the party will have to consider the broad lines of the Congress programme as well as the details of work in the light of the conditions of each province. If this is immediately done under the direction of the All-India Congress Parliamentary Board the second problem will be easily solved.

The third problem and perhaps in its potentiality a very serious problem is the problem of personalities. The Congress has tried the first successful experiment in India of harnessing strong personalities to a common programme of work irrespective of personal ambition. But this statement is true only of the higher ranks of the Congress hierarchy. The lower ranks have still to be trained in that school and unless this is done soon enough fissparous tendencies will grow in the Congress Parliamentary parties. In each province there are bound to be many men with different ambitions in the Congress party; and as front rank leaders have abstained from standing for the Council, there is a likelihood of internal rivalries disrupting strength. This problem can only be solved again by the centre imposing its choice of leaders for every party. In order to ensure discipline a party machinery in each province shall have to be set up from above.

PROVINCIAL AUTONOMY

The last programme is how the Centre after having settled the programme, machinery and leadership should leave full freedom to the local parties to carry out the programme in the best way suited to the exigencies in each province? How to carry out the programme will necessarily depend upon the temper of the legislature, the statesmanship of the leaders and the spirit a governor brings to bear upon adjusting himself to the Congress party. If this limited autonomy is disturbed by the Centre insisting upon a particular line of action on each individual question, the party machinery is certain to collapse.

These, therefore, are the main problems and the statesmanship of leading Congressmen will be tried in solving them.

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BOOKS AND THEIR AUTHORS

HINDU TALES

HINDU FAIRY TALES. By Dewan Sharar. Published by George G. Harrap & Co., Ltd.

This book is a collection, as the author himself says, of very old stories taken from various sources. Some are from panchtantra, some from Ramayana, some from Mahabharata, some from Puranas and some are folk tales handed down from generation to generation. The book is written in a simple style and is well illustrated. The title of the book, however, is a misnomer. The tales are not merely fairy tales but are some of the well-known legends taken from Ramayana and Mahabharata, while the stories from the Panchtantra are of the type of the cesop's fables. The book is definitely meant for non-Indian readers or readers who are not acquainted with the Hindu legends of India. The author himself, however, does not seem to be familiar with the Hindu mythology or the mythological terms as can be seen from the mistakes he has committed in translating some of them. In the story "The king and the snake" the author refers to "Shish Nag" and translates it as "snake goddess." This is entirely wrong. The word in the first place is "Shesh Nag". It does not mean a snake goddess but is the name of the great cobra who lives in the nether world and is mythologically supposed to be supporting the globe of earth on his giant hood. In the story of Nala and Damayanti, Nala was the king of the Naishadha desh, and not of Visharad as given in the book. The term "Swyambra" also is wrong; it is "Swayamvara". It does not mean, as the author says, the name given to the betrothal ceremony of a Hindu Princess but it is a ceremony where the princes or kings from various countries are invited and the Princess publicly chooses a husband from among them. In the story of Shakuntala, also the name of the king is not "Dashant" but "Dushyanta". Similar mistakes are found in other stories also. It is surprising that the author who belongs to a Hindu family should make such mistakes. Is it that he himself has read these stories from second hand, i.e., from western authors as is the case with many who have been entirely brought up in the western ways?

HANSA MEHTA.

A MANX TRAGEDY

(THE STORY OF WILLIAM CHRISTIAN, by Henry Hanby Hay, published Ivor Nicholson and Watson, 1936).

This is a play dealing with a momentous episode in the history of the Isle of Man during the Rebellion when the patriot William Christian went over to Cromwell's side in order to save the inhabitants from wholesale slaughter and pillage at the hands of Cromwell's soldiers. A controversy has raged over this action of Christian, and he has been referred to both as a traitor and a martyr. However, all that he did was this. Christian was Receiver to the Lord of Isle, the Lord Derby and thus had sworn allegiance to him. But, when he found that the island could not successfully resist the onslaught of the enemy and to oppose only meant a crushing defeat and dispossession he urged Lady Derby to surrender the isle on condition that the safety of the island and its inhabitants be guaranteed. This suggestion was refused by her, though she herself was negotiating to surrender, regardless of the fate of the people, so long as she and her immediate circle of retinue were granted protection of person and goods After the amnesty of Charles II on his accession to the throne William Christian returned to the Isle of Man only to be put to death by the new Lord Derby for treason, before the Privy Council could intervene. The play is in "metrical prose" and is followed by a few poems of the author, all of which make good reading.

THE FUTURE BRITAIN

"BRITAIN WITHOUT CAPITALISTS": A Study of what Industry in a Soviet Britain could Achieve. By a Group of Economists, Scientists and Technicians. Lawrence and Wishart. 8s. 6d.

"Britain Without Capitalists" is an extraordinary book. In economic research nothing like it has appeared anywhere for a number of years. The very title of the book is significant; it at once strikes the keynote of the whole approach to the problem of economic reconstruction—firstly, by brushing aside all the reformist illusions that under capitalism any industrial reorganisation is at all possible, and, secondly, by demonstrating in a concrete and realistic manner that a planned economy would be possible only when industry is completely freed from the fetters imposed on it by Capitalism.

While Capitalism faced with an ever-deepening crisis has been vainly groping in the dark for a way out, Soviet Russia has been forging ahead with its Five Year Plans and building up a new society even in face of active opposition from the entire world. It was "Planning," you see, which did the trick—there is magic in that word, we were told. All you need is a sensible "Plan"—then everything will be alright. So came along professors, economists, politicians and Social-Democrats with their pet Plans to build a Kingdom of Heaven on earth. So much so, that even in India "learned" people are coming out with elaborate Plans appealing to the British Government for their fulfillment. In their blissful ignorance all of them overlook this little point that the fundamental problem in this connection is the problem of ownership and control—that it is a question of first devesting vested interests which block the road to every constructive scheme of social reconstruction. ". . . the problem of class-power must be solved as a pre-requisite of any social planning and any solidly constructed social advance. While the vested interests of Finance-Capital remain entrenched across the path, he who devises 'plans' and 'development schemes' is condemned to be academic trifler." (15).

The book is unique because it represents for the first time an attempt to estimate comprehensably what Workers' Britain freed from imperialist shackles could achieve in the sphere of industry—to estimate such potentialities not in abstract, utopian and general terms, but concretely and in the particular. The book, beginning with a chapter on the general nature of Socialist planning, deals with all the principal industries of Britain, Coal and Power, Iron and Steel, Textiles, Chemicals, Agriculture, Transport, Building and Town-Planning, and Distribution and concludes with a survey of the apparatus of scientific education and research in relation to production.

The book is written by a group of experts who are authorities on their respective subjects and the result of their joint labour has been a thorough scientific analysis of the present state of British industry and trade. This economic survey of Britain, starting from things as they are, also deals from a marxist point of view with problems such as—What could the workers do with the Lancashire cotton industry? Is there any possibility for its revival if India which is the chief buyer completely separates itself from the Empire? What concrete hope is there to offer to the miners of South Wales and Northumberland? Have the millions of the unemployed workers in London, in the Tyneside any hope of ever getting employment? What tangible promise is there to persuade and convince the intelligentsia, the scientists, technicians who are be-

(Continued on page 50)

Unwanted Book

THE MYSTERIES OF SEX, by A. L. Saksena, M.D. (Homeo), etc., with a Foreword by Doctor Diwan Jai Chand, D.P.H. (Edin.) etc., Late Deputy Sanitary Commissioner, Punjab, Published by the Homoeopathic Medical Hall and Charitable Dispensary, Ferozepore Cantt. Pp. 353, price Rs. 2/8.

One is surprised to find that the book is published in 1936. The opinions expressed in it are so antiquated that it would seem the author must have slept through the last sixty years or so and that so far as he is concerned. Havelock Ellis Freud, Magnus Hirschfeld, Dr. Robinson might as well never have existed. How else can one explain the repetition of all the time-honoured fatuities about homo-sexuality, continence, purity and the rest of it? When scientific facts are mixed up with morality and God, the resulting muddle can hardly benefit anybody. Even so the author does not seem to have clear ideas about anything and cannot help contradicting himself frequently. His language is very often confused, inaccurate, ungrammatical, perhaps a fitting medium for his nebulous ideas.

He often repeats parrot-like the most absurd notions of ancient writers without even saying whether he thinks them correct. For instance (p. 59) "According to Hindu philosophers and physicians it (semen) is the finest essence of the human diet and is formed in the eighth stage of its evolution as follows:—1-Diet, 2-Juice, 3-Blood, 4-Flesh, 5-Fat, 6-Bones, 7-Marrow, and 8-semen. Some physicians hold that one drop of semen is the essence of sixty drops of blood." Then the author proceeds to say "Semen is neutral or alkaline in reaction," as if there is nothing peculiar about the opinion's given. This stupid equation between blood and semen has been repeated by numerous writers. The writer has not been able to distinguish between the external and internal secretions of the testes and does not understand that it is the internal secretion that is absorbed into the system and is responsible for sex desire. He says about spermatozoa that "they are supposed to be animalcules" apparently not knowing the meaning of 'animalcule,' or perhaps thinking that they are actually small animals. For a writer who claims to write for medical students, this is positively silly. He uses the word "congregation" for "sex intercourse", perhaps taking it to be the same word as "congress" His conception of evolution may be seen from the statement that "the hymen owes its development to the fact that its influence is on the side of effective fertilization." He admits at the same time that fertilization may occur even without the hymen being broken, nay even without actual intercourse.

Writing about artificial pregnancy he calls it 'test-tube production' and says (p. 129-30): 'The method consists of a glass tube and the force of gravity. No contact between the father and mother is necessary". A very clear explanation!

Regarding contraception, he distinguishes between two kinds of rubber caps by calling one 'small or medium,' and the other 'large'. His explanations and diagrams leave one very much in doubt whether he has ever seen any caps himself.

In spite of the researches of Dr. Magnus Hirschfeld, the author persists in saying that homosexuality is a matter of bad company and bad education. Hirchfeld has definitely proved that homosexuality is either congenital, in which case no education will cure it, or it may be merely a substitute for heterosexual intercourse, which can only be remedied by proper attention to the conditions which produced it.

Talking of social vice he says that the present generation is worse than the old one, which is certainly not true at least in India.

The author does not yet know that venereal diseases can be prevented. The only good point about the book is, that the author is in favour of children being told about sex by the parents.

One cannot help feeling that the book is altogether an undesirable addition to sex literature.

R. D. KARVE.

THREE NOVELS

SIX GUN RANCHER. By J. Allan Dunn, Ivor Nicholson, J. Watson 3/6d.

GUN PLAY. By Charles Neville Buck, Ivor Nicholson, J. Watson 3/6d.

These are two entirely new Wild Westerns set in the heart of the Blackpool Country and the Kentucky Mountains that "he—man's land" where lives are of as little account as dry leaves in the wind. "Hard Rock" Ballard has won a fortune and aims at bringing civilisation to the mountains and keeping its wealth in the hands of its people. He has arrayed against him a ruthless syndicate of politicians who hire politicians and gun-men to force their will. The book moves from peak to peak of excitement and ends in a thrilling dramatic climax.

In "Six-Gun" Rancher the atmosphere of the fallout pioneers of the West in its created with skill and fidelity and Jim Bridges and Kit Carson, the heroes trail blazers of the old West indulge in a series of thrilling adventures which are sufficient to stimulate the most jaded of nerves. In an age when literature is simply reeking with "clever clever" intellectual subtleties such books which entertain without making any demand on the intelligence are very welcome indeed.

H. C. V.

STICK THEM UP COWBOY. By Charles M. Martin (Ivor Nicholson Price 3/6.)

A little story to please people who believe in the rough and ready argument of the fist but is sure to put some life in spirits who mistake their cowardice for docility and gentlemanliness. This is the story of the cowboy who, with his straight behaviour and alert muscle, makes impression on cunning, vindictive and revengeful countryfolk, and ultimately earns the love of a girl who had fascination at first for her own tribesmen whom she tried to defend against all just aspersions until he committed a murder. The story can be dismissed from the mind after a night's journey in a railway train.

(N. B. K.)

ART NOTES AND EVENTS

By KANAIYALAL VAKIL

National Reconstruction In Art—Obstructed By Ignorant Sentiment And Vested Interests—School Of Art's Uphill Enterprise—The Mayor's Well-Deserved Tribute—And, Instructive Comment—Artist's Skill, Environment And Aspirations—Opportunities Of Employment—New Delhi And India House—The School's Future—Is It Ensured?

The movement of national reconstruction in art which, over fifteen years ago started in the Presidency and centred more or less round the Sir J. J. School of Art has not only exposed the hollow pretensions of vested interests in art but shattered as well the superstitions about Indian art assiduously cultivated by the race of romantic antiquarians who missed no opportunity of exploiting and trading in ignorant sentimentality. The movement of national reconstruction in art thus initiated in Western India was based distinctly on the fundamentals of present-day national realities, of art and life, not on the lyric, blind, fervour of sentiment about the past, not on the academic formula and mechanical recipes transcribed literally from the past. The movement at first shocked and, subsequently, revolutionised the placid smugness of those who had for many decades previous to it calmly taken for granted their literary dogmas on art.

First Challenge

It challenged alike the unchecked manufacture of standardised 'drawing teachers' nearer home and tse manufacture by romantii 'revivalists' of equally standardised formula of painting reproduced from the past and patented by Havellism. It thus invited trouble from both these disturbed quarters. The School of Art's path of progress was from the very outset of the movement obstructed by both these sides. The opposition was not only determined and persistent it was, on occasions, madly virulent as was manifest in the desperate recommendations of the Thomas Committee made notorious by its proposal to abolish the School. More subtle and pathetic was the opposition conducted by some of the leading exponents of Havellism.

The Comic Pranks

One of their instructive methods of damaging the new movement in Western India has been to hold forth on ancient examples of the "Bombay School" as examples and results of the new movement in Western India which was obviously and distinctly a departure from them. Not less astute and often comic have been the pranks and attempts of those who now vainly borrow the postulates as well as practice of the new movement in Western India to justify the sentimentality and petty decalogues of Havellism. The new movement in Western India stands vindicated not only by the distinct results it has actually accomplished but also by the back-door exist of the exclusive tenets of "renaissance" fondly cultivated by those had constituted themselves as the final and sole voice on Indian art. No tribute could be higher, valuable and more hard-earned than the fact that every one of the postulates which initiated the new movement of art in Western India has been accepted by its opponents.

Imitation And Flattery

And, the School of "Oriental" Art which was of set purpose, founded and meant and blessed by Lord Ronaldshay—as he then was—to be exclusively "Oriental" avoiding particularly life classes should not only have taken the leaf and lesson from Western India but advertised the fact as well. This is, perhaps, not the occasion to refer to the glib talk of those who condemn the 'Western influence' in the work of artists in Bombay and yet with characteristic impertinence seek to maintain and justify as exclusively and "authentic" Indian works which have been a cheap paraphrase of Frenchy landscapes and unassimilated "impressionisms" and "cubisms", "futurisms" and "surrealisms."

The Star-Gazing Profession.

Art criticism in India has been fed on many delectable dishes of romantic sentiment. The outlook has been essentially individual and 'poetic'. Logic, consistency, knowledge of specific aspects of art, technical implications, its historic evolution its present realities and its future possibilities are therefore, insignificant trifles. All that is necessary is romantic speculation—the star-gazing profession peculiar to the land of the 'rishis'.

Ridiculous Extreme

The Government of Bombay with the obstinacy characteristic of its infallible 'educational' experts laid down laws about art, began classifying art in the most amazing categories and proceeded from abolishing one department after another of the School until at last its "expert" Inspector of Drawing and Craftwork reached the ridiculous extreme of abolishing Free hand drawing.

Government's Lip Sympathy

The Government of Bombay forced to lip sympathy by widespread popular interest and agitation and to action by the active personal interest by four succeeding Governors have failed hitherto to offer the encouragement which the lead taken by the School was fully entitled to.

India House Imbroglio

No provincial Government of India had such popular support as the Government of Bombay and no provincial Government have shown such apathetic appreciation of the great art movement in Western India as the Government of Bombay indicated by their half-hearted support to and subsequent truncating of the Prize of Delhi Scheme and by the India House imbroglio which bolted the door against the legitimate claims of artists in the Presidency who were the first not only to start mural painting but also to prove their competence. It had nothing to suggest against the preposterous claims of South Kensington to be the sole and final authority on Indian art! The independence of the School of Art from the Director of Public Instruction was logical but not as effective for national reconstruction in art as it could and should have been.

Uncontrolled Opposition

The reactionary forces and vested interests that had from the outset defied the progressive aspirations of the new movement have been permitted to remain uncontrolled in their opposition. I mention these events not only to gauge the range of the achievements of the School of Art but also to warn, in time, about the probable re-assertion and working of reactionary elements that have stood between the Indian artist and his future. The retrospective exhibition now open at the Sir J. J. School of Art is more than eloquent of the story of continued achievements of the students who have benefitted by the catholic outlook and policy and re-organisation courageously formulated by Capt. Gladstone Solomon, the Director of the School of Art. It was during his regime that the ancient, truly classic, Indian painting received its first nation-wide impetus. The classes of mural painting he organised were the first departure from the 'miniature' and easel paintings, that were till then reproduced from the decadent period of the Mughals or the more decadent morbidities of the effete schools of the West. The visitor to the exhibition will see not only oils, pretty water-colours, landscapes portraits, tempera and fresco, but what is most important the artist's emancipation from the academic or, shall we say, 'sastric' subservience Eastern and Western. The Mayor's tribute on the opening of the exhibition to the School and comments on the Government's re-actionary attitude were justified.

Daily Environment And Realities

The exhibition is suggestive of the artist's direct approach to his environment and to the cultural realities of national life. In theme the exhibition is varied—from the legends of history and romance and mythology (the pet refuge of the Havelites) it proceeds to incidents grave and gay of every-day life. The exhibition shows the artist who detects humour and has not overlooked children, the artist who can delineate the by-ways of Paris as well capture the naive charm of the jungle-folk in the country, the artist who can design posters and in patterned colour re-capture the rhythm of the Katha-Kali dancers, depict village life and at the same time be sensitive to the elegances of urban life.

The Indian Artist

That has been the Indian artist all throughout the ages. That has been the Indian artist sought to be suppressed by cheap modernism and red tape as well as by equally cheap sentiment of the antique literary romancers. I do not wish to refer in detail to the exhibits. For one thing I have not the space here. But, really, I should wish and insist upon every dispassionate lover of art to visit the exhibition. Its catalogue, containing a matter of fact historic review of the advancement in art achieved by the School of Art is a valuable and proud record.

Artistic Integrity

It needs must be pointed out, however, that the works of artists like Sjts. Jagannath M. Ahivasi, Nagarkar, M. G. Sampat, Chimulkar, Markand Bhatt, R. Parikh, Y. K. Shukla, Gondhalekar, Bhanu Smart, Dhopeshwarkar, Ubale, or of Srimatis C. Dallas, Sawe, Mowalla Henderson are works that would have been impossible a few years ago. Their distinction is obvious, their artistic integrity is indisputable. And, valuable and necessary as the other works in the exhibition have been, no one can underrate the supremacy of the works that are a direct outcome of national environment and aspirations.

Sculpture Architecture

In sculpture the progress is, no doubt, precipitable but not as distinct as in painting—although the section has to its credit such outstanding artists as Sjt. Kamat.

In architecture, the distinction of Indian designs which was once its feature seems to be restricted for the benefit solely of the 'students'. The 'trade' seems to have ignored it in practice. Many of the 'trade' belong to the School. But they are uncontrolled by any sense of responsibility to the distinctive traditions of the School.

Art-Crafts.

The art-crafts section is quite obviously the one department Government have thought fit to starve. There are, however, articles in the section one would like to possess. The section assigned to "commercial art" is quite a new endeavour. It would be far too premature to estimate it.

It is nevertheless an essential and welcome feature.

Poor Consolation

Once again, I insist that the exhibition ought to be seen and understood and appreciated not merely discussed about. The advancement in art registered in the exhibition, in the rapid increase of the students of the School, in the versatile range of their technique and theme and accomplishment is a poor consolation if these artists have little or no prospect of employment. They will have little or no prospect of employment and the School will have less chance to continue its advancement if the reactionary forces I have warned against are once more permitted to hold sway. Is the School's future assured? Is its distinct policy and freedom to be continued? Is it to be soon completely Indianised?

BOOKS AND THEIR AUTHORS (Contd.)

BRITAIN'S NATIONAL GOVERNMENT

THE RECORD OF THE NATIONAL GOVERNMENT. By Ramsay Muir. (Allen & Unwin: London. 5sh.).

Professor Ramsay Muir, the well-known historian and eminent Liberal writer, began as a supporter of Britain's National Government. He has now turned to be one of its sharpest critics as his latest study "The Record of the National Government" reveals. His judgment is severe and is severely expressed. "I believe it to be," he writes "the worst, the weakest, the most timorous and the most incompetent Government that Britain has known since the days of Lord North" Professor Muir puts the National Government to a sharp survey and bases his verdict, chiefly on examination relating to the National Government's policy in regard to economic issues and foreign affairs. The Ottawa Agreement, he vigorously denounces, in a separate chapter illustrating his point with many references. Ramsay Muir sees one illuminating performance of the National Government in the passage of the new India Bill, an opinion that will not be shared well or widely in India itself. His reference to India as a Self-Governing State will also cause surprise India. Professor Muir in his conclusion is inclined to place an almost exaggerated optimism in return to free trade and pre-war economic conditions as a means of avoiding restiveness and ensuring peace. There is in this a somewhat deplorable lack of attention to many new factors and aspirations and urge for expansion of certain wide markets, with removal of hampering conditions which go beyond those visualized by Professor muir. In general, as a critical study of the National Government, this volume is a stimulative and suggestive study deserving to be widely read.

A. C N. N.

THE FUTURE BRITAIN

(Continued from page 48)

ing disillusioned with the old order to ally themselves with the workers for the creation of a Socialist Order? Is there any hope for the decaying villages? What would happen to Foreign Trade? If 'Colonial Tribute' is stopped from flowing into Britain how would that affect the standard of life of the British workers, etc., etc. To such questions which have been troubling the minds of so many people, "Britain Without Capitalists" gives for the first time detailed, reasoned and convincing answers.

The leaders of the British Labour Party, not to mention the Tories and Liberals, have taught the British workers that their bread and butter depend on the maintenance of the colonial empire, on keeping the millions of peoples of India and Africa under subjection—that if these peoples achieve their independence, these countries would be lost as markets for British goods and therefore the British workers will have one alternative left, i.e., face starvation. "Britain Without Capitalists" irrefutably exposes the viciousness of such opportunist arguments: when the millions of colonial and semi-colonial peoples of Asia and Africa attain their freedom that will at once improve their economic condition and increase their buying power; "Over such an area the possibilities of interchange of goods would be enormously increased." (41).

Take the Lancashire Cotton industry, for instance. In this case, too, the British workers are told by the capitalists and their hangers-on that it is the Indian and Chinese boycott movement (together with the Japanese competition) which is causing depression in Lancashire, thereby causing unemployment among the British textile workers—the motive of such propaganda being to prevent the British workers from joining hands with their colonial brethren and also to canalise the discontent of the British working class into racial channels. British capitalists are fond of lamenting 'if only the Indians and Chinese would wear their shirts [illegible] the problem of Lancashire would be solved.' But why not Look homeward, Angels! There are millions of people in Britain itself whose income is so meagre that they cannot afford to buy more than one shirt. Why not increase their income and create the market right at home? But that is not possible so long as capitalism lasts. The malady lies at home, with the capitalist system itself, and not with the Indians or Chinese. "Every year India pays a sum of £100 million in tribute to Britain in the form of interest, dividends, royalties, pensions and other payments for which no equivalent goods are received by Indians. The establishment of socialism would put an end to this tribute—to the loss, not of the British masses, but of the individual British bond-holders, shareholders, and pensionaires. . . ." The future of the workers of India and of Britain lies along the same road.

It is particularly welcome at this critical period when Fascism generally, and British imperialism particularly, are attempting to destroy all progressive ideas, that thought and discussion along these lines have begun. "Britain Without Capitalists" is an unique publication, a solid book of nearly 500 pages which no serious minded economist, politician, and particularly Socialist, can afford to miss.

PROMODE SEN.

CO-OPERATIVE MOVEMENT IN SURAT DISTRICT

"A BRIEF HISTORY OF THE CO-OPERATIVE MOVEMENT IN THE SURAT DISTRICT." By P. T. Parikh, B.Com., Add. General Manager, Surat District Co-operative Bank, Ltd.

This is an extremely useful publication, brought out in connecnection with the celebration of its sliver jubilee by the Central Co-operative Bank of Surat. Mr. Parikh, the compiler, has skilfully and instructively woven round the life story of the Surat Central Bank an account of the growth of co-operative institutions of various kinds in the Surat District in the course of the last twenty-five years. Every stage and every aspect of the development of the movement has been dealt with and illustrated with appropriate statistics. Diwan Bahadur Gandhi, the chairman of the Central Bank, and Rao Saheb Jadhav of the People's Urban Bank are two outstanding figures in Surat in the co-operative movement, and a number of other workers have contributed their services to the advancement of the cause of co-operation. The writer has taken care not to leave untouched any important feature of the development of co-operative institutions in Surat and problems of constitutional, financial and administrative interest relating to them have been dealt with. Primary credit societies, urban banks and societies cotton sale societies, the District Institute, supervising unions, education, propaganda have all been described in their proper setting. On the whole, the reader has before him an excellent picture of co-operation as a movement in Surat, in all aspects and at all stages of growth. Difficulties and defects of the movement have not been ignored. For workers in the co-operative movement and others interested in it, a very readable volume.

V. G. K.

WAR

Lo listen, I discern the horrible scenes
Of the horrible world war to come or commence—
In near future: Alas for the Alexandrian—
Ambitions of the selfish, eyeless foolish souls.
For selfish men with selfish goals
O Goddess of cruel cruel war, wilt
Thou drag many a million men to
Cruel cruel cannon shots? O world thy lot!!
Oh proud power-loving personalities
Ye have eyes to discern, yet why don't you
See for your selfish goals of
Widening your empires? Deaf are sires,
Your ears and shut seem your eyes!
Oh unhappy lot! Wars to come, Almighty's unseen hand
Can avert the bloody bloody war.

JAMIAT G. SHELAT.
Shanti Nath's Pada,
Ghee Kanta, Ahmedabad.

HEALTH AND PHYSICAL POWER

"HEALTH & PHYSICAL POWER." A new Magazine in Bombay. "HEALTH AND PHYSICAL POWER": Edited by R. P. Elavia. Price As. 4 per copy.

A new magazine with the title of "Health and Physical Power" has come into being in Bombay. The enterprize owes its origin to a band of well-known physical culturists with Mr. R. P. Elavia as the editor of the journal. Although it is not up to the high standard set by the "Athletic India" published in Allahabad a few years ago, it gives promise of an early improvement. As might be expected in such a journal, T. H Sarkari figures prominently both in the pictures and articles. Miss Mitha Daver's article on "Sane Physical Culture" is particularly interesting. I hope all physical culturists in Bombay will lend their wholehearted support to the magazine and make the venture a thorough success.

J. C. M.

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THE GREAT ADVENTURE!

Of Millions Of Unknown Husbands

By RUSTOM VAKIL

Thee are mute inglorious Millions as the world knows, but about the millions of mute inglorious husbands, men whose life is a perpetual adventure in humble cottages, tenements, bungalows, villas, castles, palaces. Husband of so-and-so! What unknown drama does it connote! So-and-so one of the billion daughters of Eve a sort of unity in diversity, wth virtues, vices, common to all and yet so dephet sumliar. Neither sage nor prophesy a woman's reastions at a particular moment. The world of syllogism, of mathematics, of the great emmutable Laws supposed to be immutable, that two and two make four, or that every effect has a cause, do not work in the domain of woman. It is such a slippery affair, it is like walking on sinking sands—the more you struggle, shout, argue, the more you sink with a pain which those who know, know.

Unforgettable Moments

One wonders how husbands of so-and-so's go through life which is lived in moments and yet remain even in their old age like Darbys who loved their Joans We see old pairs in their mellowed loves happy, love is to them a 'fait accompli,' the adventure is at an end, life reduced to a technique, petty disturwbances harshed ugly corners rounded, matters of daily food settled compromises arrived at about who should read the morning newspaper first, what proportion of chilly-powder should be used, which window to be kept open, which particular dish to be cooked or not to be cooked.

Why? Because they have gone through aeons together with their children Sita died of double pnuemonia, Kashi of dysentery, Zuleida of typhoid—because they have gone through joys as when the children began to walk from the place where the mother was sitting to the place where the father was sitting, sitting on the edge of his chair, waiting for this first great adventure of the child to be achieved, waiting with outstretched arms. They have not forgotten the warm ful of the stomach, and the laughing face, chubby legs with lines in them, legs slightly bent. Throuzn days of childlike intimate prevarications through small differences, through evenings at home, through those great minutes of sharing the same dish liked by both, through poignant minutes of jealousy to those inevitable hours, warm hours of comprehension, base metal which gives currency to gold.

Peace After The Storm

The quiet and the peace after the storm, the storm over a tea cup on the breakfast table, running like an ugly stream thiough the flood of married life. Moments when she sewed the button of your "dagla" when you waited to catch 9-43 or helped you fix the collar brought you the first dish "defendere?" by the doctor kept your tea warm, accompanied you to the theatre after a dangerous squabble, to the play you loved. There was still squabbling on the road, slight pain when she overadmired the handsome hero, joy again in grip of realities as the drama moved to its destined end, she touched you and you knew it was all over. You went, home with her as on your honeymoon.

In the limelight hour of your life, she is still with you, with that peace about you born out of your experience. She is careful about your little conveniences. You are, of course, careful about her. We know that you have kept up appearances, bowed to the great god Mr. Brown, as Mr. Eugene O'Neil would say, Mr. Brown the Alderman, Mr. Brown the Judge, Mr Brown Justice eof the Peace. You are conventional you have sacrificed Pan, Saraswati the Call of the Soul, the epic call of the Gita, the Dharma, the rich exaltation which lies in sacrifice to God, Country Proletariat to Man, to your Self to the Archangel called Anarchy, for your "family," your permanent helpmate, your partner, mother of your children.

Her Thousand Moods

If you have sacrificed the Gods for the "family" for bread, butter, 'ladu', 'pilao' shoes and boots for children, exercise books, and tons of texts, for her saris, frocks for that particular bag and not other which she liked, for that particular red for that particular blue shade of sari choli, blouse, bangles. In the case of the last, of course, you played a poor role Your title to immortality is not your wealth, bank balance, your villa, but your constant effort to be good with your partner, as the word is understood in ten million homes. In your success to manage her is your great triumph. Tallevrand Maeterlink, Mazarin, Richelieu, Hafiz, Saadi, you have to be from day to day Casanova at one hour, gentle Assisi the other, cave-man, he-man Gandhite, Protestant, Catholic, Aristocrat, liberal Croesees, Franciscan, Sybarite, stoic, nationalist, internationalist, father, brother, son to satisfy this frail, everchanging thing called woman. Constantly changing, slave of a thousand moods, with a tongue in which the honey of the bees is mixed with the serpant's sting, we wonder how you go through it all! We know some husbands take to drink, some ruin homes, some run away for comfort to other women whom they find more kind, but these vast majority of married men go through life successfully piloting their frail bark through stormy seas.

A Great Adventure

Does she co-operate? Of course she does. Beet, after all you are the pilot, you married men, bringing mixtures, Doctor's mixtures, for that frail child that is worrying you. How do you manage her doubts, prejudices, mental disloyalties? You can't bottle human personality in a chemist's bottle and label it. Mr. Samuel Weller, has told us about the sad end of the man who died on principle. By the way, Mr. Samuel Weller was the son of Mr. Weller the coachman who had pronounced views on women, specially "widders." We wonder how you have managed to live with women with views on life which could not have completely coincided like congruent triangles. She is accustomed to head-aches, nervous diseases, days of depression, what part of your life have you sacrificed for her, ministering physically, and much more mentally to her famine vanities. This problem is growing difficult these days. Women have become assertive. The husband's adventure is frought to-day with many pit-falls. Still people marry. In all the streets of the world, there are many houses and in the majority of the houses, this great adventure of managing a woman, is proceeding with success though with increasing difficulty.

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ALL FAITHS HAVE BUT ONE GOAL

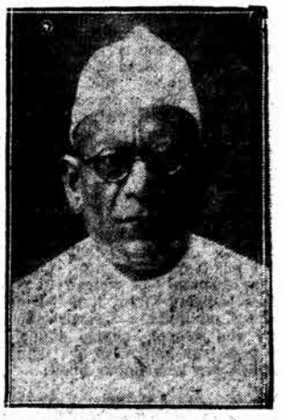
HINDU-MUSLIM UNITY POSSIBLE IF BOTH SIDES ARE RELEASED FROM EXTRANEOUS INFLUENCE

By S. V. KOUJALGI B.A., LL.B.

Of all the persecutions in the world, from times immemorial, persecution for religious beliefs is the most wide-spread and the most unjustifiable. Strangely enough every "faithful" felt that he was following the commands of his faith faithfully in sending every unbeliever (in his faith) out of this world. He never stopped to consider whether there was real sanction for his action in the commands of his faith. Jesus Christ—the Son of God—preached the religion of universal love, non-violence and meek suffering of the lamb. Mahomed the Blessed, the Messenger of God—preached Islam which means the religion of universal peace. The middle ages resounded with the din of holy wars between one faithful and another. The shores of the Levant and the soil of Palestine, the holy land of both were drenched with the blood of the faithful! I who firmly believe that all the faiths lead to one place—the feet of God and that there is only one God call Him by whatever name you like, was really shocked to read the history of the holy wars and the prior and posterior propagation of Islam at the point of the sword all over the world. This conflict of brute force in the name of religion, I was surprised to observe was not confined to the two different faiths but was rampant, in the dark ages, between followers of the same faith who differed on minor details amongst themselves. The Romen Catholics and Protestants killed each other in Europe in the name of Christ the Merciful. The Shiahs and Sunis carried on blood-feuds for centuries which have not completely disappeared even in this twentieth century of advanced civilization!

SUBTLER MEANS

In these civilized times brute or mass force being out of fashion subtler means are being employed for the purpose or conversion. Temptations of wordly prospects are a common mode of conversion successfully employed in individual cases. In times of scarcity or famine efforts are made to take advantage of the distressed situation to gain converts in large numbers from among the helpless poor 'en masse' by offers of food, raiment or residence. In days when democracy apparently rules every effort is being made to increase the number of a faith's votaries (which means votes) with



S. V. KOUJALGI, B.A., LL.B.

a view to secure dominance in political power! I feel for this lowering of the level of any faith which ought to be above all worldly aims, aiming only at the attainment of eternal peace and universal happiness.

I began to dive in past history to find out if there was an exception to this rule followed in the West and East. I place before the readers the results of my inquiry in the short space of this article with a view to request the readers to think well whether this conflict of faiths is inevitable, healthy or wholesome.

ARYAN CONQUEST

Aryan conquest of India is shrouded in mystic chronology of a hazy past, but as far as I can see there is no account of forcible conversions of the non-Aryans to their Vedic faith. On the other hand I find the Vedic conquerors adapting certain rituals of the Non-Aryans and making them a part and parcel of their religion. This course of assimilation was peacefully followed and the erstwhile non-Aryans became the devoted followers of the Aryan religion so much so that almost all the religious reformers like Shankar, Ramanuja or Madhwa came out of that Dravidian stock which is admittedly a mixture of Aryan and Dravidian races.

Society in Aryan India was divided into the four Varnas according to the qualifications, quality (Guna) and profession (Karma). There was no question of high or low. All the Varnas interdined and intermarried without any bar of religion. Of course, there was the social bar which is existent even now among faiths which recognise no Varnas (castes). All the Varnas formed the limbs of a Virat-purush (universal entity); each lived for the whole and contributed its mite towards the life and progress of the whole. The progress was continuous and uninterrupted, though internal revolts took place from time to time until the Aryan culture received the onslaughts of Semitic culture. Both struggled for mastery but none could assimilate the other completely, and so the two cultures have remained distinct in this land.

JAINISM AND BUDDHISM

The first revolt from the Vedic rituals against animal sacrifices came from the Jains. But they have remained in the fold of Vedic religion without any molestation; nay we find their principle of Ahimsa adopted as one of the cardinal points of Vedic religion so

(Continued on page 78)

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CONGRESS TO END AUTONOMY

Convention Of Legislators

Implementing Election Manifesto

Subjects Committee Condemns Govt.'s Frontier Policy

TILAKNAGAR (Faizpur): December 26.

The Subjects Committee re-assembled at 3 p.m. to-day.

Pandit Jawaharlal Nehru opening the proceedings announced that he proposed to take up for speedy disposal of a heavy agenda before the House, some non-controversial resolutions.

NON-CONTROVERSIAL RESOLUTIONS.

The official resolution relating to the "World Peace Congress" was put from the Chair and adopted.

BURMA AND CONGRESS.

The next resolution on the position of Burma Congress Committee was also moved from the Chair.

Pandit Jawaharlal Nehru in reply to queries said that, as things stood no one on the Working Committee could go to Burma till the end of May, but he himself would be ready to visit Burma when he was a little free.

After the resolution on Burma was adopted, the Chair moved resolutions on Spain and Excluded Areas, which were also passed.

NATIONAL CONVENTION.

Mr. Bhulabhai Desai was given a tremendous ovation when he rose to move the resolution on the "Convention" of Congress legislators and members of the All-India Congress Committee and such other persons as the Working Committee might decide upon.

Acharya Narendra Deo supported the resolution.

To this resolution Messrs. Aney, Sampurnanand, Rambhau Khote and Asawar moved amendments.

RESOLUTION CARRIED.

Mr. Bhulabhai Desai having agreed to make verbal alterations in the wording of the resolution on the "Convention," the movers of amendments withdrew all the amendments and the original resolution was unanimously passed.

The House then adjourned for tea.

AFTER TEA.

After tea, resolutions on Frontier Policy, Natural Calamities and War Danger were passed without any discussion.

CIVIL LIBERTIES.

Pandit G. B. Pant's resolution on the Suppression of Civil Liberties called forth strong criticism of the policy of Government regarding detenus. Mr. Satyamurti wanted Criminal Tribes also to be included in the resolution, which the Pundit did. But Mr. S. K. Patil's amendment to include States was not accepted. The resolution was accepted by the House.

(From Our Special Correspondent.)

TILAK NAGAR, (CONGRESS CAMP) Dec. 26.

The Subjects Committee reassembled exactly at 3 p.m. today with many of the Central Parliamentary Board members still engaged in their work.

Pandit Jawaharlal wanted to put certain non-controversial resolutions from the Chair but liked to wait till the other members came in. On being informed that they were on their way he moved resolutions on World Peace Congress and Burma from the Chair. Excepting requests for some minor changes in the resolutions, specially in the latter, there was nothing worth mentioning about them excepting that Pt. Jawaharlal while speaking on the resolution on World Peace Congress stated that Mr. Krishna Menon had played a very prominent part in the World Peace Congress on behalf of Indian National Congress and created a very great impression on the delegates, who had assembled there.

SATYAMURTI'S QUERY

Both these resolutions were passed without any discussion. While the Chair was putting the resolution on Spain to vote, Mr. Satyamurthi remarked that he did not understand anything from the words "world events".

Pandit Jawaharlal expressed surprise and said "If we do not understand that who will? It is a serious statement to make. We are supposed to be the elect of the nation."

This statement of Pt. Jawaharlal was received with applause by the members. The resolution was then put to vote and carried.

The next resolution that the president wanted to put from the chair was one regarding Frontier Policy.

Mr. Jayaprakash Narain wanted to add something on to resolution as he felt doubtful as to the implication of the word "India" after the words "foreign and domestic interests" in the second para of the resolution. He wanted to know if "India" there meant the people of India or the Government of India.

Pt. Jawaharlal remarked: "Surely we do not mean the Government of India when we talk of India in this House."

Since Mr. Jayaprakash wanted to move an amendment to the resolution it was kept back.

NO WASHING OF TIME

Since Mr. Jayaprakash wanted to move amendment on resolution on Natural Calamities, the president stopped moving resolutions from the Chair, as he felt that reading them would be merely waste of time of the House as after every time resolution was read, somebody got up to say that he wanted to move an amendment.

Mr. Bhulabhai Desai in his half Hindi and half Urdu speech, as he himself put it, moved a resolution on the Convention.

(Message Incomplete.)

DETAILED PROCEEDINGS

(A. P. Congress Special.)

FAIZPUR, (Congress Camp), December 26.

On resumption of the Subjects Committee this afternoon attendance had increased and the hall was practically full.

Pandit M. M. Malaviya who arrived to-day was among those seated on the dais.

Owing to the Parliamentary Committee meeting, which had not concluded when the Subjects Committee resumed, the President suggested that the House might take up some of the non-controversial resolutions first, before they considered the resolution regarding National Convention.

INDIA AND PEACE CONGRESS.

The President moved from the chair the first resolution relating to the World Peace Congress, expressing appreciation of the work done by Mr. Krishna Menon. Pt. Nehru said printed copies of Mr. Menon's report had been received and they would be available for the members. The House accepted the resolution.

BURMA'S CHANGED POSITION.

The President next moved the resolution relating to Burma and its separation from India. The resolution "inter alia" says that political separation that is being enforced against the wishes of a large body of Burmese opinion and in the interests of British Imperialism cannot weaken the old bonds and must not be permitted to come in the way of "our joint struggle." Any decision about the place of Burma in the Congress constitution must be arrived at after consultation with the people of Burma and for this purpose the Working Committee should arrange for a representative to visit Burma.

The President mentioned that the Burma members present had expressed a desire that something should be done by the Congress in regard to Burma and they were agreeable to the present resolution as it stood.

In reply to a question put by Mr. Ganga Singh (Burma), the President said that a Congress representative might be able to visit Burma in the second week of April.

WHY NOT PRESIDENT VISIT IT?

Mr. Ganga Singh suggested that the President himself should visit Burma.

The President said if Burma invited him and the Working Committee appointed him as its

(Continued on Page 55.)

"CHRONICLE" SPECIAL SUPPLEMENT THIS EVENING

A Special Supplement of the "Bombay Chronicle" will be published on Sunday evening, containing, besides other important news, the Congress Presidential Address of Pandit Jawaharlal Nehru, the address of Mr. Shankerrao Deo, Chairman of the Reception Committee, latest telegrams from Faizpur and the latest Quadrangular Cricket final scores.

AMENDED TEXT OF RESOLUTION ON CONVENTION

FAIZPUR, Dec. 26.

The text of the amended resolution on National Convention which was passed by the Subjects Committee reads:—

"Congress resolves that after the elections to Provincial Legislatures, a Convention shall be held consisting of Congress members of various Provincial and Central Legislatures, members of the All-India Congress Committee and such other persons as the Working Committee might decide upon.

This Convention shall put the demands for a Constituent Assembly in the forefront and shall determine feasible methods for ending the Constitution in the Provinces and for opposing the introduction of Federal Structure of the new Constitution and will consider what other steps should be taken in the Legislatures to give effect to the policy laid down in the Congress Election Manifesto and Congress resolutions and decisions of the All-India Congress Committee.

The Working Committee shall take all necessary steps for the calling of this Convention and shall lay down the procedure governing it."

STOP PRESS

CHANG-HSUEH-LIANG'S PENITENCE

NANKING, December 26.

On arrival in Nanking Chiang-Hsueh-Liang wrote the following letter to the Premier: "I am naturally rustic, surly and unpolished, wherefore I committed this impudent and criminal act. Now I have penitently followed you to Nanking in order to await the punishment befitting my crime. I will accept even death if it is beneficial to the country. Do not let sentiment or friendship deter your dealing with me, as I deserve."

The Minister of the Interior, Chang-Tsopin who was captured with the Premier has also been released.

Martial Law in Nanking and other cities is being lifted from December 27.

It is generally felt that Chiang-Kai-Shek's power and prestige have been increased by recent events. The settlement is hailed as a victory of public opinion over militarism.—Reuter.

QUEEN MARY CONFINED TO HER ROOM

LONDON, Dec. 26.

Queen Mary has a slight cold and is confined to her room at Sandringham.—Reuter.

POPE PASSES DISTURBED NIGHT

VATICAN CITY, Dec. 26.

The Pope had a disturbed night owing to sharp intermittent pains in the left leg.

He had been susceptible to pains for some days, but they suddenly worsened while he was saying the rosary last evening.

His general condition, however, is described as "satisfactory."—Reuter.

THEOSOPHICAL CONVENTION BENARES, Dec. 26.

The International Convention of the Theosophical Society opened to-day, Dr. G. S. Arundale presiding. 400 delegates attended.

Congress To Fight Leftist Amendments

Challenges Thrown Across Floor Of Subjects Committee

T. U. C. Opposes Congress Labour Candidate

Unprecedented Enthusiasm Attracts Record Crowd For Session

FAIZPUR, Dec. 25.

The Congress Reception Committee's publicity office has issued a communique saying:

"Owing to the heavy rush, which has exceeded all calculations of Reception Committee, it is daily becoming difficult to accommodate delegates and visitors that are pouring in Tilaknagar by all available routes.

This village Congress has roused great enthusiasm in the public, which is likely to break all previous record of attendance at Congress sessions.

"In these circumstances public should realise the surroundings in which the Reception Committee is working and should not feel disappointed if they do not get the usual comforts. If the rush were to continue unabated, which seems very likely provisions of accommodation to visitors would be difficult.

BATTERY OF SPEAKERS

The Subjects Committee on the first day of its session resolved itself into series of skirmishes between the Congress Executive and Leftist group led by Mr. S. A. Dange.

The Congress Executive brought into play a battery of some of its ablest speakers and after six hours of animated debate won its first victory of the present session.

The voting on Mr. Dange's amendment is interpreted to be an indication of how the open session will treat some of the amendments of which Mr. Dange has already given notice.

HUMOROUS SALLIES

The speeches on Sardar Sardul Singh's amendment seemed to drag the debate down to personalities but the President, who throughout held a firm grip on the House, restored its dignity with humorous sallies against those who wandered away into irrelevancies. The Subjects Committee adjourned at 8 p. m. after a most exciting and heated debate.

Maharashtra and the United Provinces appear to have contributed a substantial portion of voting strength for the amendments.

MASS CONTACT

The Congress Working Committee met this morning again to consider remaining resolutions for this session.

The two subjects on which the Committee wants to adopt resolutions are broadening the basis of Congress membership (mass contacts) and the agrarian question.

In regard to both complete data is not yet available but the Committee has been considering whether it could not draft some kind of resolution pending the final reports of Committees appointed for purpose.

The persistent demand in the Subjects Committee, yesterday by Swami Sahajanand, Prof. Ranga and other Leftists for a definite lead in the matter by implementing the Lucknow resolution, it is stated, has strengthened the hands of the President, who from the beginning has been keen on some kind of resolution being passed regarding the agrarian question.

The All-India Kisan Congress passed a resolution charging Congress Parliamentary Board with understandings and alliances with reactionaries and anti-nationalists.

UNENDING STREAM POURS INTO FAIZPUR

TILAKNAGAR. Dec. 26.

That the village session of the Indian National Congress at Faizpur has served to create a stir in the placid and pathetic contentment of the dumb millions of Indian peasantry in this part of the country at least, was eloquently testified to by the unending stream of Kisans men and women young and old—which kept pouring into Tilaknagar from the early hours of this morning in connection with the open session of the All-India Kisan Conference under the presidency of Prof. N. G. Ranga.

Enthusiastic marches and beeming countenances of Kisans, most of whom must have trudged long distances for participating in the deliberations of their Conference, leave no manner of doubt that a new consciousness is dawning on them and that they are realising that the illimitable energy which had so long been lying dormant in them, if properly mobilised, would enable them not only to seize power in their own hands but also to shape the destinies of the entire nation.

Kisan Discipline.

The Subjects Committee Pandal which is the venue of the Kisan Conference session presented a scene of considerable animation and enthusiasm due to shouting of usual proletariat slogans at short intervals.

But the most striking feature of the vast gathering—not less than 20,000 at a modest computation—was the spirit of discipline which these unsophisticated Kisan delegates observed. Still more striking was the number of Kisan women that was present and the eagerness they displayed in following the proceedings.—United Press Congress Special

AFTER SIX YEARS!

Dhrangadhra Withdraws Ban On Externee

BARODA, December 26.

The Maharaja of Dhrangadra has withdrawn the externment orders, after a period of six years, passed on certain popular workers as a sequel to public agitation.

It may be recalled that, the State had prohibited the holding of the Kathiawar Political Conference, and these workers agitated against the same for which the State externed them.—United Press.

SARDAR CHALLENGES PROF. RANGA

Jumps From Seat Despite Weak Health

TILAKNAGAR (Congress Camp), Dec. 25.

Sardar Vallabhbhai made one of his increasingly rare intervention in the Debate on Babu Rajendra Prasad's resolution on elections, etc. when in reply to Prof. Ranga's criticism of Congress Parliamentary Board's selection of candidates to provincial legislatures jumped up in spite of his weak health and his natural cynical detachment threw out a challenge to Prof. Ranga to prove his statements.

Prof. Ranga on his side said he accepted the challenge.

The incident confirmed the general impression of the extremely zealous guard Vallabhbhai keeps upon the Board's work.

To-day's debate revealed the General anxiety to get a move on with the Agrarian question.

The Working Committee was by several speakers charged with dilatoriness.

CONGRESS LABOUR CANDIDATE OPPOSED

T. U. C. Considers Question Of Unity

TILAK NAGAR, Dec. 26

The Executive Committee of the All-India Trade Union Congress which met here last night has decided to oppose the Congress candidate from labour area in Bombay. The Committee is meeting to-day again to consider, Mr. Roy's proposals for effective unity between the All-India Trade Union Congress and National Trade Union Federation.

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CALLING OF NATIONAL CONVENTION

(Continued from Page 53.)

representative he would be happy to visit Burma on behalf of the Congress.

The resolution was passed.

SYMPATHY FOR SPAIN.

The next resolution to be moved from the Chair was one regarding Spain. It reads:

"Congress has followed with deepest sympathy and anxiety the struggle that is going on in Spain between the people of Spain and the military group aided by foreign mercenary troops and Fascist Powers in Europe.

Congress realises that this struggle between democratic forces and Fascist reaction is of great consequence to the future of imperialism and India.

The Congress has noted without surprise that in the struggle the policy of non-Intervention followed by the British Government has been such as to hamper in many ways the Spanish Government and people in fighting the Fascist rebels and has thus in effect aided these rebels, who are being openly backed and helped by Fascist Powers.

The Congress, on behalf of the people of India, sends greetings to the people of Spain and the assurance of their solidarity with them in this great struggle for liberty."

The resolution was passed.

ABOLISH EXCLUDED AREAS.

The House next passed a resolution moved from the Chair on Excluded Areas, expressing the opinion that the creation of such Excluded Areas was an attempt to divide the people into different groups and obstruct the growth of uniform democratic institutions in the country. The resolution held that such Excluded Areas were being exploited for Imperial purposes.

NATIONAL CONVENTION.

The President then called upon Mr. Bhulabhai Desai to move the resolution on calling of the National Convention, immediately after the provincial elections.

The resolution begins:

This Congress resolves that after the elections to the provincial legislatures, a Convention shall be held consisting of Congress members of various provincial and central legislatures, members of the All-India Congress Committee and such other persons as the Working Committee might decide upon.

This Convention shall put a demand for Constituent Assembly in the forefront and shall determine how to oppose, by all feasible methods, introduction of the Federal Structure of the New Act and will consider what other steps should be taken in the Legislatures to give effect to the policy laid down in Congress Election Manifesto and Congress resolutions.

The Working Committee shall take all necessary steps for calling of the Convention and shall lay down the procedure governing it.

NO NEED TO WAIT TILL CAPTURE OF POWER

Mr. Bhulabhai Desai moving the resolution said he was confident that 50 per cent of those, who wanted to enter the Legislatures would be Congressmen. The object of calling the Convention was to prove that in spite of the obstacles in their way by Government, the country was behind them. It would show that excepting special constituencies, which were virtually Government constituencies all others were for Congress ones. In view of the majority that the Congress would get in the elections its representatives would have the authority to speak on behalf of three and a half crores of electors. If India had the same constitution as in free countries, the Congress would be able to prove that the whole country was behind it. He was not one of those who thought that a Constituent Assembly should be called only after capture of power. With non-violence and methods based on it, they could prepare the country for the capture of power.

NARENDRA DEO SECONDS.

Acharya Narendra Dev seconding the resolution said the resolution just moved was a logical sequel to the one passed yesterday. No foreign Government had any right to frame the kind of Constitution for this country. They had already made it clear the kind of constitution that would be acceptable to the country. The speaker explained the distinction between the Convention and a Constituent Assembly. They had emphatically declared that only a Constituent Assembly, elected on adult suffrage, could frame a constitution for their country. The Convention was to be called with the object of drawing the attention of Congress legislators to the necessity of having the country's demands always before them. They had already decided that Federation was to be opposed. This was possible only by effective action by Congress legislators.

Mr. Ramabhau Khote moved an amendment to the effect that the Working Committee shall take all necessary steps to call the Convention within two months after the election.

POWER TO CHANGE POLICY.

Swami Sampurnanand moved that the following be added after the first sentence:

"The Convention shall meet after a meeting of A.I.C.C. which shall be binding on the matter of policy and such decision shall be binding on the Convention, which shall be competent to initiate a new policy."

Mr. Sampurnanand said he was moving the amendment in order to safeguard their own position. The Convention should be looked upon as an embryo of Constitution Assembly. The Constituent Assembly was only a baby of two years. It was essential to understand its real meaning. If repetition of references to Spain and conditions abroad was parrot like so was the repetition of the word "non-violence."

PRESIDENT EXPLAINS

Pt. Jawaharlal Nehru, President, said that he had been asked by the Working Committee to explain the Committee's viewpoint. There appeared to be some misapprehension. The whole purpose of the Convention was that it should be held before the legislators start their work, so that they could decide on a joint line of action. It was, therefore, essential that they should meet before the two months specified in the amendment. As the A. I. C. C. was also to be part of the Convention, it was unlikely that it would meet twice within ten days at different places. The idea was that the All-India Congress Committee would meet sometime in March and the Convention would meet immediately thereafter at the same place. (Mr. Satyamurti intervening said: Beware of the Ides of March).

NEED FOR CLARITY

Mr. M. S. Aney moved that the following words be added in the second sentence, so as to read

"shall determine how to wreck the provincial structure brought into existence under the new Act and how to oppose all feasible methods, etc."

and said they were pledged to wreck the whole Constitution. Framers of the resolution no doubt had that idea in their mind but only the Federal structure was mentioned but nothing was said regarding the steps to wreck the Provincial Structure. Such omission had created a misunderstanding in the country. Their attitude in the matter must be made very clear. The Government of India Act is a direct insult to India and Congress is pledged to wreck it.

Continuing Mr. Aney said that the Provincial and Federal Structures were an indivisible whole and it was, therefore, necessary at this stage to state unequivocally that they were out to wreck the Privincial Part as well as the Central Part. He had no objection if the wording of his amendment was changed to urge "combating" instead of "wrecking" the Constitution.

Mr. Gokulbal Asawar moved an amendment to the effect that the resolution should leave out all reference to Federal and Provincial Structures. He said his amendment would obviate the need for Mr. Aney's amendment.

SIGNIFICANCE OF FEDERATION

Mr. K. Santanam opposed all amendments and supported the original resolution. Opposing Mr. Aney's amendment in particular, Mr. Santanam said that he did not agree that the Federal and Provincial Structures should be taken together. There was fundamental difference between two. Framers of the resolution had in mind a greater view, namely, Federal Scheme, which they could not even for a moment tolerate. As far as the Provincial scheme was concerned, it was not worse than Diarchy, whereas the Central scheme of Government would result in the combination of autocratic princes with the forces of reactionarism. It was therefore necessary to end the Federal Scheme. He, therefore, asked the House to throw out Mr. Aney's and all other amendments.

Mr. Dutt Muzumdar, the next speaker, began addressing the House with the remark "Ladies and gentlemen."

DROP THE CONVENTION IDEA

The President immediately pulled up the speaker saying that he did not see any ladies.

Thereupon the speaker addressed the audience as "Fellow delegates and comrade Chairman."

Opposing the idea of the Convention Mr. Dutt Muzumdar said there was the danger that the Convention might draw the attention of the country to itself to the exclusion of work outside the Councils. He, therefore, suggested that there should be no Convention.

(Message Incomplete.)

POLICE SEARCH A.I.C.C. MEMBER

TILAKNAGAR, December 26.

Yet another search of the Bengal delegates to the Congress session was made by the Police at Savda station.

Mr. Bankim Mukherjee, a member of the All-India Congress Committee and Organizing Secretary of the Bengal Provincial Kisan Committee was detained and searched by the police without search warrant at Savda station on alighting from the Bombay mail.

Nothing incriminating was found and he was allowed to come to Tilaknagar.—United Press Congress Special.

THE MASS CONTACT RESOLUTION

Controversial Portions Were Dropped By Working Committee

(From Our Special Correspondent)

TILAK NAGAR,

(Congress Camp), Dec. 26.

By passing a resolution of the kind that they have on mass contacts, the Working Committee are generally regarded to have once again attempted to take the sting out of the opposition who have been urging for some step being taken to establish mass contact. There is hardly anything in the resolution which is new. Even before this resolution was passed many Provincial and District Congress Committees have already established at several places village and mohalla Congress Committees. There is no doubt that direction from the Working Committee in this respect will have greater value inasmuch as many Provincial Congress Committees which have not been exerting themselves in this connection will be perforce made to do so in future.

The Working Committee has directed that primary members should meet at least twice a year to review their own work, consider local problems and grievances and further consider the policy and programme before the Congress and send in their recommendations to their higher Committees.

CONTROVERSIAL PORTIONS ELIMINATED

The Working Committee deliberated over the Mass Contact resolution for over three hours. The resolution as placed before the Working Committee, your representative is reliably informed was much longer than it has finally emerged. The original resolution contemplated establishment tentatively (before report of new Committee is ready) of Joint Committees at all possible local centres in the country consisting of representatives of Congress and other Labour and Peasant organisations so that there might be joint action wherever necessary on behalf of the masses. It was argued that such a Joint Committee would be a prelude to real mass contact to be established at a later stage. Those who opposed inclusion of the above provision in the resolution stated that such inclusion would belie the very claim that has been put forward by the Congress all along that it represented the real masses. It would further appear that the Congress recognised that it did not represent masses and had to join hands with other organisations which claimed to represent the masses. Such a position was impossible and could never be approved of by the Congress. Ultimately that portion, with several other portions in the resolution which were opposed by the majority of members, were dropped.

PLEASED WITH THEIR PRESIDENT

Conversations with the members of the Working Committee this morning shows that they were completely satisfied and pleased with the attitude of Pandit Jawaharlal Nehru as President both at the meeting of the Working Committee as well as at yesterday's meeting of the Subjects Committee. They hold that Jawaharlal, after eight months in India and close touch with the trend of events, had found it necessary to reconcile himself to the position existent and not force issues which were not welcome. While many of them had complaints to make at the way he conducted proceedings at Lucknow Subjects Committee they felt that at the meeting held yesterday he conducted it like their own good old Jawahar. At the meetings held now there is a perfect understanding on both the sides and no intolerance of other's views expressed by either side.

MALAVIYA MEETS MAHATMA

FAIZPUR, Dec. 26.

Pandit Madan Mohan Malaviya arrived at 10-30 a.m. and immediately after arrival visited Gandhiji and also met Pt. Jawaharlal Nehru.

Pt. Malaviya will attend Subjects Committee this afternoon.—A. P. Special.

A pillet with tea, lemonade, or water. Take it three times a day, and watch fat disappear. Lose 10 lbs. in three weeks . without risk! Redusa controls the action of glands, and is safer than dieting, starvation, chemicals, teas, and slimming exercises.

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SECRETARY TO BOMBAY GOVT. AT NADIAD

Mr. Turner Interviewed By Congress Nominees To Legislatures

(From Our Correspondent.)

KAIRA, December 25.

Mr. Turner, Chief Secretary to the Government of Bombay, visited Nadiad in connection with the arrangements for the forthcoming elections to the Bombay Legislative Assembly and Council.

Sjt. Gopaldas Desai, the President of the District Local Board, and the Congress nominees to the Bombay Legislative Assembly and Council interviewed the Chief Secretary and Mr. W. Gilligan, the Collector of Kaira, and as a result of this consultation, some changes shall be effected in the arrangement of polling stations as to facilitate the voters.

Forthcoming Elections

There are four candidates for three seats from Kaira District to the Bombay Legislative Assembly, Rao Saheb Bhagwandas Desai has filed his nomination as an Independent candidate and the other three Sjts. Bhailal Patel, Phulsingh Dabhi, and Babibhai Patel are Congress nominees.

There are also four candidates for two seats for Bombay Legislative Council from Kaira-Ahmedabad Constituency Sjt. Dadibhai Desai and Chinubhai L. Mehta are Congress nominees, while the other two are Prince Fatehsinghji of Limbdi and Sirdar Jehangir Vakil.

There are three candidates for one seat for the Assembly from Kaira District Muslim Constituency:

(1) Adambhai Valibux Patel (Independent), (2) Prince of Kerawada (Independent) and (3) K. S. Faiz Mahomed Khan (Muslim League).

For one seat assigned to the Sardars and Inamdars of Gujarat there are five candidates (1) Sir Chinubhai, (2) Jairamdas Desai, (3) Sakharam Phadke, (4) Thakore Saheb of Amod (5) Thakore Saheb of Kerawada.

Kaira High School Jubilee

The celebrations of the Silver Jubilee of the Edward Memorial High School, Kaira, commences from to-day. Mr. Harilal N. Parekh, Advocate, has agreed to preside. Little enthusiasm prevails here in connection with the celebration of the Silver Jubilee and attendance at to-day's functions was poor. The Matriculation result has been deplorably low and the percentage of local successful candidates is hardly thirteen per cent and has been well characterized as "supplementary slaughter."

Cold Wave Affects

Reports of cold wave have been received from all parts of the district and this has created a great stir amongst the farmers as the crops have been badly affected by cold wave, Kaira District suffered severely from scarcity of rainfall and this cold wave has made the condition more deplorable.

PROMOTING HARIJANS' EDUCATION

SECUNDERABAD (Dn.) Dec. 25.

The Nizam's Government have just sanctioned an ambitious scheme for promoting the education of Harijans, who number about twenty-six lakhs in the State.

According to the scheme, Rupees 3 lakhs will be expended annually for adding a hundred more schools to the existing, especially for Harijans.

The scheme contemplates a separate inspecting staff working under Deputy Director.

The working introduced will materially promote Harijan education. The Government have undertaken the scheme as a sequel to the Hyderabad Adi-Hindu Social Service League handed over recently about 25 boys' and girls' schools to the Government.—United Press.

With a portrait of Lord Krishna hung fast to her bosom an 18-year-old girl threw herself into a well at Basim in Berar and thus put an end to her life. It appears that she was reluctant to marry a person of her parent's choice, and lost all zest in life.

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City & Suburbs

LOCAL ENGAGEMENTS

To-day

Hindu: Magsar Shud 14, 1993
Muslim: Shavval 12, 1355
Parsi: Tir 23, 1306.
Hightide: 10-53; —
Lowtide: 5-25; 17-06
Sunrise: 7h. 10m.
Sunset: 6h. 10m.
Quadrangular Cricket Tournament Final: Bombay Gymkhana ground, 10-30 a.m.

Monday, December 28.

Bombay Presidency Secondary Teachers' Conference, Mr. V. N. Chandavarkar presiding, University Convocation Hall, 9-45 a.m.
Quadrangular Cricket Tournament Final: Bombay Gymkhana ground, 10-30 a.m.
All-India Veterinary Conference, opening of ninth session by Mr. F. Ware, Veterinary College, Parel, 3 p.m.

Tuesday, December 29.

Quadrangular Cricket Tournament Final: Bombay Gymkhana ground, 10-30 a.m.
Bombay Presidency Secondary Teachers' Conference, University Convocation Hall, 9-15 a.m.
All-India Veterinary Conference, Veterinary College, Parel, 10 a.m.

REGAL

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Sunday, 27th
(6 p.m.) MADAME BUTTERFLY
Monday, 28th
(10 p.m.) CARMEN
Tuesday, 29th
(10 p.m.) CAVALLERIA RUSTICANA & PAGLIACCI
Wednesday, 30th
(10 p.m.) MADAME BUTTERFLY
Thursday, 31st
(6 p.m.) CARMEN

PRICES OF ADMISSION:
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Plans Open at the Theatre

AMUSEMENTS OF THE DAY

CAPITOL—Gonsalez Grand Opera Company. To-day "Madame Butterfly" at 6 p.m.
CENTRAL—"Tukaram". Daily at 5-15, 8 and 10-45 p.m. Matinee, to-day at 2-30 p.m.
EDWARD—"Achhut Kanya." Daily at 5-15, 8 and 10-45 p.m. Matinee, today at 2-15 p.m.
EXCELSIOR—"Everybody Dance". Daily at 4, 6-30 and 10 p.m.
GLOBE—"Shokh Dilruba." Daily at 5-15, 8 and 10-45 p.m. Matinee, today at 2-45 p.m.
HINDMATA—"Captain Blood." Daily at 5-15 and 10-30 p.m. Matinee, to-day at 2-30 p.m.
IMPERIAL—"Manmohan." Daily at 5-15, 8 and 10-45 p.m. Matinee, to-at 2-30 p.m.
KRISHNA—"Awakening". Daily at 5-15 8 and 10-45 p.m. Matinee, to-day at 2-30 p.m.
MINERVA—"Prem-ki-Ag." Daily at 2-30, 5-15, 8 and 10-45 p.m.
OPERA HOUSE—"Janma Bhoomi". Daily at 5-15, 8 and 10-30 p.m. Matinee to-day at 2-30 p.m.
PATHE—"The Big Broadcast of 1937." Daily at 2-30, 6-30 and 10 p.m. To-day Morning Show at 10 a.m.
PLAZA—"Show Boat." Daily at 6-30 and 10 p.m. Matinee, to-day at 2-30 p.m.
REGAL—"As You Like It". Daily at 4, 6-30 and 10 p.m.
ROXY—"Manzil." Daily at 5-15, 8 and 10-30 p.m. Matinee, to-day at 2-45 p.m.
WELLINGTON—"Bulbul-e-Iran". Daily at 5-15, 8 and 10-30 p.m. Matinee, to-day at 2-30 p.m.

Domestic Occurrence

DEATH

CHIMANLAL VIRCHAND, Share Broker, died yesterday 5 p.m. at his residence, Shri Ram Mansion Sandhurst Road, deeply mourned by his two sons, daughter, widow, mother and friends.

'G' WARD CONGRESS

The monthly flag salutation will be held in the 'G' Ward District Congress Committee office this morning at 8 a.m.

LODGE OF THEOSOPHISTS

"Divine Incarnations" will be the subject of a free public lecture to be delivered at the above Lodge at Jehangir Wadia Building, 31 Esplanade Road, Fort, on Sunday evening at 6-15.

LECTURE ON KURAN

Under the auspices of the "Kuranic Society" a public lecture will be delivered on Sunday in the premises of Anjuman-e-Islam High School near Bori Bunder Station from 4 p.m. to 5 p.m. (S.T.).

CONCERT OF INDIAN MUSIC

A Concert of Indian Music organised by the Municipality will be given at Sir P. M. Mehta Garden, Malabar Hill, Bombay on Sunday the 27th December 1936, commencing at 5 p.m. (S.T.) by Prof. B. B. Rao of Shri Bharda Music School.

Maternity Hospital, Parel.

ARYA SAMAJ

Under the auspices of the local Arya Samaj a public meeting will be held on Sunday the 27th instant when Mr. R. G. Gyani M.A. M.R.A.S. will deliver a lecture on "Historical aspect of Shuddhi" in the Samaj Mandir at the Girgaon Back Road, (Kalachwadi) at 6-30 p.m. (S.T.)

At the Chinchpokli Arya Samaj (Laxminarayan Vyayam Shala) Pandit Laxmanrao Oghale will deliver a public lecture on the teachings of Satyarthe Prakash on Sunday the 27th inst. at 9-30 a.m. (S.T.)

At the Fort Arya Samaj (Frere Road) on Sunday the 27th inst. Pandit Parbhubhai Sharma will deliver a lecture on Elements of Vedic religion at 8-30 a.m. (S.T.)

GATHA SOCIETY

A meeting of the Gatha Society will be held on Tuesday, December 29, at 6 p.m. (S.T.) at the K. R. Cama Oriental Institute (Ravelin Street, Hornby Road, Fort) when Mr. Sorabji Nowroji Kanga, B.A., will give a discourse in Gujerati on the following subject:—"The Philosopher-Kings and the Republic of Plato compared with the Saoshyants and the Gaetha of the Zoroastrian Gathas."

PARSI LADY DELIVERS TRIPLETS

Mrs. Maneckbai Patel, a Parsi lady, delivered triplets—all boys—on Thursday last at the Wadia Maternity Hospital Parel.

FLAG SALUTATION

Under the joint auspices of the Bombay Provincial Congress Committee and the Girgaum District Congress Committee, the Monthly Flag Salutation Ceremony will be performed in the Congress House Compound to-day (Sunday) at 8 a.m. (S.T.)

Sit P. R. Lele will unfurl the flag.

The following Propaganda Committee has been appointed by the Girgaum District Congress Committee to make election propaganda in Girgaum Ward:

Messrs. P. R. Lele (President G. D. C. C.), R. M. Desai (Secretary G. D. C. C.), K. F. Nariman, S. K. Patil, Nagindas T. Master, K. M. Munshi, Mrs. Annapurnabai G. Deshmukh, Dr. Hariram Mohandas, Messrs. R. S. Padbidri, R. K. Prabhu, Mrs. Sitabai Padbidri, Mrs. Sanjivibai Prabhu, Mrs. Perinben Captain, Mrs. Lilavati K. Munshi, Miss Bachuben Wagle, Messrs. Y. K. Khadilkar, A. V. Chowdhary, D. P. Tripathi, Dr. D. D. Sathe, Messrs. P. B. Kulkarni and B. R. Dhurandhar.

BOMBAY COTTON

Bombay, Dec 26

Following a further sharp rise of 18 points in New York cotton futures, the local market was expected to open at Rs. 228 for Broach A/M delivery but the market opened very strong at Rs. 230/12 and declined to Rs. 230/4 on long liquidation. At the decline there was renewed buying which pushed up prices to Rs. 231/8 but at this level the rise was checked by realising and prices were quoted Rs. 231/4. The undertone of the market was good and the general feeling continues bullish. As pointed out before, local prices being attractive, operators are now buying freely and spotted damage by frost has changed the feeling. The market closed at 3 p.m. as under:—

	Rs.	a.	p
Broach A/M	231	4	0
Oomra D/J	212	0	0
Oomra March	212	4	0
Bengal D/J	178	12	0
Bengal March	178	4	0

GOLD AND SILVER

Bombay, Dec 26

The local silver market was quiet but steady with a scattered business. In the absence of any foreign news, there was limited turnover and prices fluctuated within a narrow range. Quotations were as under:—

	Rs	a.	p.
Silver ready	52	8	0
Magsar delivery	52	8	0
Posh delivery	52	10	0
Gold ready	35	1	0
Magsar delivery	35	1	0
Posh delivery	35	0	9

Linseed & Wheat

Bombay, Dec 26

Yesterday foreign markets were closed and the local market ruled fairly steady to-day with a slightly better enquiry influenced by firmness of raw cotton. Quotations were as under:—

	Rs.	a.	p.
Linseed May	7	12	9
Wheat January	5	12	9
Wheat May	5	10	6

Public Notices.

ALLAHABAD UNIVERSITY

WANTED—An Accountant well-qualified in Audit and Accountancy and possessing actual working experience in Account-keeping, Checking of Bills, Drafting and Book-keeping. The appointment will be made on probation for one year and will be subject to the Provident Fund and Superannuation Rules for the time being in force. The selected candidate will have to furnish a security of Rs. 2,500 in cash or recognised securities. The post carries a salary of Rs. 175-7½-280. Starting salary according to qualifications.

Applications with certificates, stating age, qualifications, experience should reach the undersigned by the 12th January 1937.

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The prizes should be selected from the novelties by the winners themselves from their show-rooms at Lamington Road, which will be handed over to the Secretary of the winner's Gymkhana.

The bowling prize will be given to the player who takes the maximum number of wickets. In case of ties, the prizes will be given to the man with better analysis.

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Welcome Indian Enterprise

VERAVAL MATCH WORKS OPEN BRANCH AT VADIA

WILL STATE RULERS GIVE NECESSARY HELP FOR PROMOTING INDIGENOUS CONCERNS?

The rise and progress of the Veraval Match Works provides interesting reading, and forms one of the brightest chapters in India's industrial evolution. Hence a few facts of this company and the efforts of its enterprising proprietor, Sheth Haji Umar Ahmed Matcheswalla, will be worth perusal.

Sheth Haji Umar is a very active young man whose services in the cause of Muslims in general, and Memons in particular have been well-known throughout Kathiawar, in spite of his many business engagements. By sheer dint of business acumen, integrity and industry, he has in the short period of a decade, put his firm in a very sound position. This position he secured by studying the conditions obtaining in match factories in Bombay and other places, ordering out automatic machinery from the West, and introducing welcome changes in the conduct of the business which his experiences suggested. At Veraval, Sheth Haji Umar's factory employs about 500 persons (some poor families also win their bread there by preparing match sticks, etc.). The matches prepared there mostly go to Junagadh State. There is a great field for Indian manufacturers in this line for developing the business, and make it India-wide, but the custom barriers prove a great impediment to such a consummation.

BRANCH FACTORY AT VADIA

At Vadia, Sheth Haji Umar has opened a branch factory, but there are a large number of Kathiawar States which, if they have the interests of their subjects at heart, could afford to give necessary encouragement for starting such factories all over the Province. It is highly to be deplored that we find a number of Indian magnates and capitalists investing their capital in foreign concerns who do not give a moment's thought to promoting indigenous concerns. A few enterprising and experienced men like Sheth Haji Umar are ready to do their best to help Swadeshi industries, but the apathy of State rulers and internecine jealousies play their part in the prevention of promoting such concerns. Is it therefore too much to expect the State rulers to make such concerns their own and give every encouragement in this direction?

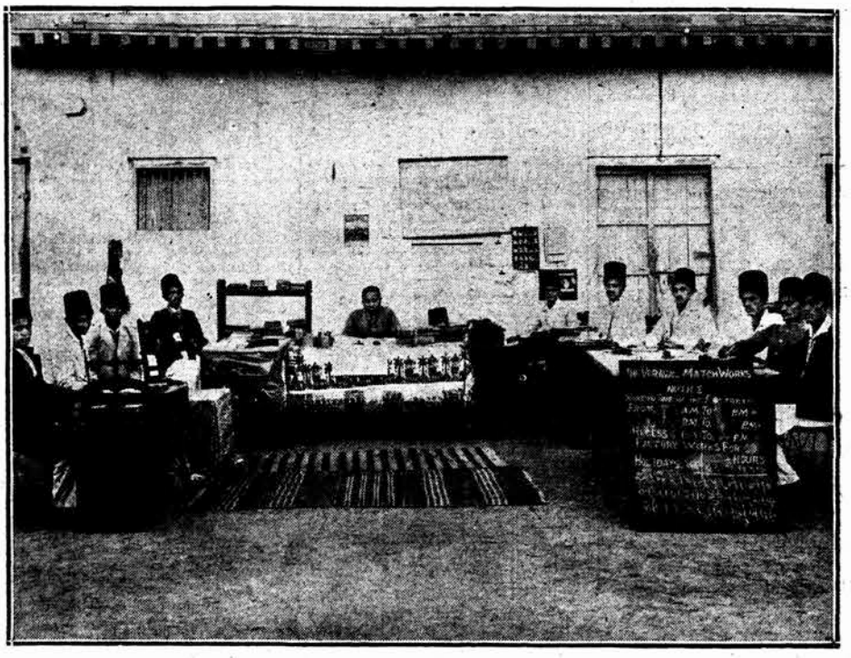
WILL RULERS HELP?

At the Veraval factory of Sheth Haji Umar, some very popular brands of matches are being manufactured which, besides being cheap in prices, compare favourably with foreign makes. Besides devoting attention to this business, Sheth Haji Umar's praiseworthy ambition is to start other indigenous concerns, provided proper help from the State authorities were forthcoming. Kathiawar possesses all materials to enable enterprising and patriotic businessmen to launch on many Swadeshi concerns, if the customs barriers were loosened and internecine jealousies were sunk into common country's welfare.

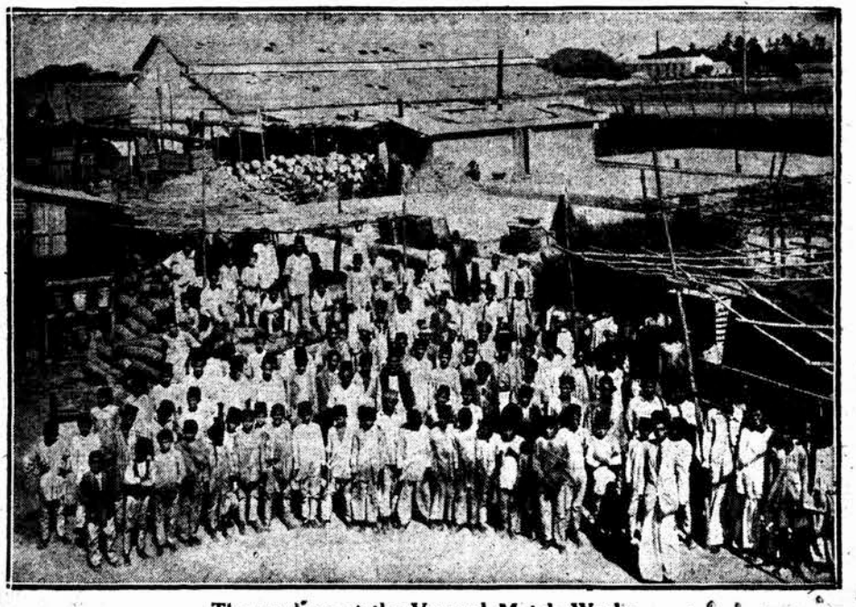
It is worthwhile reproducing a few words spoken at the time of the opening of the Vadia Branch of the Veraval Match Works. Sheth Haji Umar emphasised the two aims he had in view in starting the venture, viz., giving a new industry to the small town which is developing slowly, and to give the people matches, which is one of the great necessities of daily life, at cheap prices and of a quality that would compare favourably with foreign makes. The output of this factory will be in the first instance used in Vadia State and the surplus in other States and in British territories as well.

WHAT MAJOR HARVEY SAID

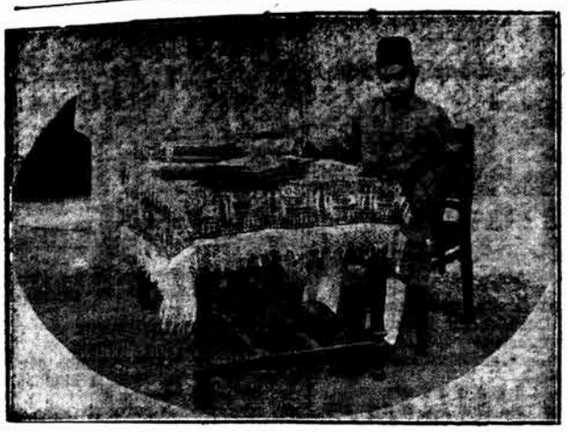
Major Harvey, Chief Political Agent, Western India States Agency, while opening the branch welcomed the enterprise which had been blessed by the Durbar Saheb. He was sure the concern would give employment to a large number of people.



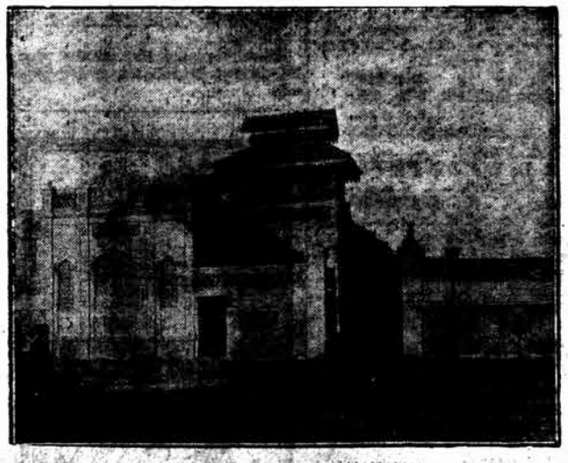
The proprietor and the staff of the Veraval Match Works.



The workers of the Veraval Match Works.



SETH HAJEE UMAR AHMED MATCHESWALA.
Proprietor of the Veraval Match Works.



The Head Office of the Veraval Match Works, at Dhoraji.

AN ARTICLE OF DAILY HUMAN REQUIREMENTS

MATCHES

are the pioneers amongst the Indian Industries. The Veraval Match Works and the Vadia Match Factory are manufacturing matches in large quantities. Famous amongst the popular brands are 'Sorathi Sinha', 'Cow', 'Umar', 'Lamp', 'Taj' 'Vanraj Jivan Nowka', 'Morning View', 'Bengal Light' etc., which are unrivalled in their kind. You can buy these matches. from the traders of your village only.

For rates and other informations apply to the following addresses:—

1. THE VADIA MATCH FACTORY, VADIA. (Kathiawar)
2. THE VERAVAL MATCH WORKS, VERAVAL, (Kathiawar).
3. Messrs. HAJEE UMAR AHMED MATCHESWALA,

Proprietors, THE VERAVAL MATCH WORKS & VADIA MATCH FACTORY.

Head Office:—MATCHESWALA HOUSE DHORAJI (Kathiawar).

A BOMBAY DIARY

By—The Observer

It has been, 'par excellence,' a holiday week. Bombay is now in the midst of the X'Mas celebrations. The communal riots are now merely an ugly memory, and their last vestige, the Curfew Order, was removed early in the present week. The politicians too, have left Bombay and are exercising their lungs elsewhere—the Congressmen in the fields of Faizpur, and the Liberals in Lucknow. There is a pleasant nip in the air, and though Bombay is never blessed with Yuletide snow with a little imagination we can very well realise, as we wrap an extra rug round us in the early mornings what it must be feeling like to-day in colder climes.

Cold Wave

The cold wave which suddenly descended upon Bombay a few days ago due to some disturbance somewhere—the meteorologists always feel what clever fellows they are when they periodically enlighten us with those unending depressions and disturbances in the depths of the seas or on the heights of the mountains—was in a sense unseasonal. We are accustomed to have our annual shuddering sometime in February, and so the sudden change in weather came as a great surprise. Of course, the wave is nothing to bring about, the temperature never having dropped below sixty degrees. But to the Bombayman accustomed to his eternal sweating, sixty degrees connotes a glorious cold, to be made as much of and as long as one possibly can. Look how many of us are now going about in our (moth-eaten!) woolens!

Merry Season

Bombay, as I have already observed, is in the thick of the Merry Season. We are having a variety of fare to choose from. There are any number of dances and balls booked for these days. The cinema houses are showing their special pictures. There is again a very special treat for music-lovers in the city at present. The visit of a grand opera is altogether so rare, that the "Capitol" is being daily besieged by a select and appreciative audience to witness the programmes of the Gonsales Grand Opera Company.

Saw-dust Smell

We have also Isako's Grand Russian Circus amongst us at present; and one cannot gainsay the fact that a circus provides the typical Christmas entertainment. How the smell of the saw-dust assails one's nostrils and revives memories of one's childhood, when those athletes in their resplendent tights and the priceless clown in his multi-coloured costume provided one with the 'Summum Bonum' of life. How far has one travelled since then!

Eyes On Faizpur.

The eyes of political India are at present centred on Faizpur, where the Fiftieth Session of the Indian National Congress opens to-day under the Presidency of Pundit Jawaharlal Nehru. This is unique honour conferred by a grateful nation upon Pundit Jawaharlal, and Faizpur, too, marks a unique occasion in the annals of the Congress. The idea of holding a Congress Session, to which congregate hundreds of thousands of people from all parts of the country, in a remote, out-of-the-way and somnolent place like Faizpur miles away from civilization—may have appeared only a few months ago like a veritable midsummer madness. Thanks to the devoted efforts and the resourcefulness of the people of Maharashtra, however, an erstwhile 'deserted village' has to-day blossomed into a national capital. The Reception Committee has done everything for the convenience if not the comfort of the delegates and visitors: electricity, water supply, sanitation all have been duly arranged. Amidst typically rustic surroundings, the Congress meets to-day to give the national movement a new orientation and a new meaning. A new page will be written in India's national history during the next few days.

Relief In Bombay

One of the earliest issues awaiting the Congress Working Committee for decision when it met at Faizpur was the memorandum submitted by the Bombay Provincial Congress Committee regarding this city's representation at the Congress Session. The President had directed the holding of the new elections to the City Congress Committee before the Congress Session. This, however was not possible owing to the disturbed condition of the city, and as a consequence it was feared that the city would go unrepresented. As a special case, however, the Working Committee re-considered the President's earlier decision and has now allowed the present members of the B.P.C.C. to act as delegates. This decision has naturally been received with great relief in the city. The new elections will be now held in the next month.

Quadrangular Final

The final of the Quadrangular Cricket Tournament which began

(Continued on page 71.)

TABULATED ADLETS
ONE Anna Per Word
Minimum Re. 1.

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8. MATRIMONIAL

Wanted a suitable match for a high class Brahmin lady doctor aged 24, incharge of a Dufferin Hospital in U.P., owning immovable property worth thirty thousand; no caste restriction; Brahmins and Gazetted officers will be preferred. Apply with photo Box No. 7509 "Bombay Chronicle".

Wanted—A girl as life companion aged 16, healthy, English Educated fair complexion, no caste restriction for a handsome Rajput Landholder of 24 years in a Rajputana State, whose annual income is rupees 15,000. Apply Box No. 7467 "Bombay Chronicle."

9. SITUATIONS VACANT

Wanted—Three special representatives on monthly pay and commission. Secretary, Bhagya Lakshmi Insurance Ltd., 3|1, Mangoe Lane, Calcutta. (7368).

12. TO BE LET

54D, Grant Road, near Bridge. Nice self-contained flats to let. Moderate rent. Apply on premises. (7495).

26. BOARDING HOUSES.

The excellent and tasteful food of the SABARKANTHA BOARDING HOUSE will certainly satisfy you. A trial will convince. Behind Mambadevi Post. 7469.

49. HOMOEOPATHY

Royal Homoeo Institute, Delhi Grants L.D.Sc. and M.B.H. Diplomas in Dentistry and Homoeopathy respectively. Prospectus free. (7466).

56. EDUCATIONAL.

Students, who passed the Matriculation Examination, should utilise their time by passing Senior Cambridge Examination (July). Failed candidates also eligible. Oral or postal tuition. Prospectus from S. P. Desai, M.Sc. (London), Principal, Bombay Tutorial College, Kavarana Building, Dhobi Talao. (7490).

56. EDUCATIONAL.

St. Joseph's Academy, Dehra Dun. Conducted by the Brothers of St. Patrick (Ireland). (Managing Committee:—St. George's College, (Mussoorie.)—Will have accommodation for a limited number of Boarders from 1st February 1937. Candidates for admission must be under 15 years of age. The younger boys will be under the care of an experienced Matron. A qualified Medical Officer will attend. The school buildings are new and designed on the most modern lines. The grounds and playing fields are spacious and the situation is the most favourable in Dehra Dun, open and elevated. Full particulars are contained in the prospectus which may be had from Rev. Brother Principal, St. Joseph's Academy, Rajpur Road, Dehra Dun. (4585).

58. BOOKS & PERIODICALS.

Just Received French Fashion Books, Children's Annuals for 1937. Price List Free, Happy Book Stall, Rehim Mansion, Colaba Causeway, Bombay. (6940).

73. AGENTS WANTED.

Wanted for the Sylvan Star Insurance Trust Ltd., Delhi. (Directorate includes Maharaja Bahadur Sir Prodyot Coomar Tagore, K.C.I.E., Sir Prabha Shanker Pattani, K.C.I.E., Nawab Sir Mohammad Yamin Khan, Kt., M.L.A., Shah Goverdhan Lal Kabra and M. L. Khaitan, Esqrs.), Chief Agents and District Organisers for Bombay Presidency. Test business essential. Really permanent career for pushing and capable men. Apply giving particulars to the Managing Director, Dr. C. L. Mohindra, M.A., Ph.D., P. O. Box No 146, Delhi. (4508).

87. ASTROLOGERS.

Free! Rare Opportunity!! Consult Prof. KH. D. RAVAL Spiritualist Yogi, Astrologer for all worries; life events freely only for Sunday. Phone 27359. Room 10, Imperial Hotel, Sita Ram Buldg. Cr. Market, Bombay. 7507.

MAHALUXMI RACES

(Continued from Page 72.)

Green Pigeon.
Winner trained by A. L. J. Talib.

THE GAYDON PLATE.
Distance—5 Furlongs.
Winner, Rs. 2,000; Second, Rs. 700; Third, Rs. 300. A Handicap for horses in Class IV.
Mr. A. Svamvur's YES, 8-7, Read 1
Mr. K. S. Malkani's ADARETTE, 8-4, Dillon 2
Capt. T. G. Atherton's BERTHA, 9-4, Donoghue 3
Mr. M. Dhalla's Oratorio, 7-7, Simmons 4
Won by 1-1/2 lengths, shorthead, shorthead.
Time:—1 min. 2 2/5 secs.
First Tote paid Rs. 36 for win; Rs. 12, Rs. 17, and Rs. 12 for places.
Not Run:—Witness.
Favourite:—Bertha.

THE ROCKHAMPTON PLATE—(Div. I.)
Distance—7 Furlongs.
Winner, Rs. 3,000; Second, Rs. 1,000; Third, Rs. 500. A Handicap for Horses in Class III.
Mr. G. C. R. Coleridge's GREEK ARTIST, 8-10, Dillon 1
Mr. S. R. Arthanari's CYBO, 9-0, S. Jones 2
Mr. E. D. Pandole's NAIDOR, 8-12, Simmons 3
Captain J. W. Goldsmith's Flare 8-9, Selby 4
Time: 1 min. 27 secs.
First tote paid Rs. 20 for win, Rs. 11, Rs. 12 and Rs. 14 for places.
All Ran.
Winner trained by Higgins.

THE TULSI PLATE.
Distance—6 Furlongs.
Winner, Rs. 2,000; Second, Rs. 700; Third, Rs. 300. A Handicap for Arabs in Class II.
Mr. Majid Tarfa's WALK OVER 8-0, W. Sibbritt 1
Mr. K. H. Irani's NO LIMIT 8-11, Simmons 2
Mr. B. D. Chawan's ADVOCATE 8-6, Gathin and Mr. M. Dhalla's RIYAD II 8-3 (Cd. 8-6), Read (Dead heat) 3
Not run: Desert Prince 7-9.
Won by neck, 1 length dead-heat.
Time: 1min. 22-1|5secs.
First tote paid Rs. 65 for win; Rs. 24, Rs. 33 and Rs. 10 on Advocate and Rs. 16 on Riyad II for places.

(Div. II.)
THE ROCKHAMPTON PLATE—
Distance—7 Furlongs.
Winner, Rs. 3,000; Second, Rs. 1,000. Third, Rs. 500. A Handicap for Horses in Class III.
Mrs. M. Clarke's GIPSY JACK 9-3, W. Sibbritt 1
H. H. the Maharaja of Kolhapur's LENADOON 8-10, Obaid 2
Mr. Kelso's DOREDA 7-9, Dillon 3
Nawabzada Fakrulmulk of Bhopal's Jubilee Essex 7-9, M. O'Neale 4
All ran.
Won by neck, 1|4 length, 2-1|2 lengths.
Time: 1min. 26-1|5secs.
First tote paid Rs. 30 for win; Rs. 13, Rs. 14 and Rs. 14 for places.

THE AGA KHAN'S CUP.
Distance—(About) 1-1/2 Miles.
A Cup value Rs. 1,000 presented by H. H. the Right Hon'ble Aga Sir Sultan Muhammad Shah, Aga Khan, P.C., G.C.S.I., G.C.I.E., and Rs. 30,000 from the Fund. Winner, the Cup and Rs. 20,000; Second, Rs. 7,000; Third, Rs. 3,000. A Handicap for Horses in Classes I and II.
Mrs. M. Clarke's VENDETTA 7-4, (cd. 7-8), W. Sibbritt 1
Mr. A. Svamvur's WHY 8-5, Read 2
Begum Feeroza Dulhan's CORCY 7-7 (cd. 7-8), Simmons ... 3
Mr. Sultan M. Chinoy's Talk 8-7, Gathin 4
All ran.
Won by 1-1|2 lengths, 1-3|4 lengths, 1-1|4 lengths.
Time: 2mins. 39secs.
First tote paid Rs. 81 for win; Rs. 21, Rs. 16 and Rs. 38 for places.

THE DONCASTER PLATE.
Distance—7 Furlongs.
Winner Rs. 6,000; Second Rs. 1,500; Third, Rs. 1,000. A Handicap for Horses in Class II.
Mrs. M. Clarke's IRISH BROADCAST 8-8, Northmore 1
Mr. A. C. Ardeshir's GLANELY 9-0, Dillon 2
Lt.-Col. Zorawar Singh and Raja Dhanrajgir's RAGHUBEER 8-1, S. Donoghue 3
H. H. the Maharaja of Kolhapur's Myron 7-7, Britt 4
All ran.
First tote paid Rs. 72 for win; Rs. 16, Rs. 13 and Rs. 17 for places.

THE MAHIM PLATE.
Distance—1 Mile, 1 Furlong.
Winner, Rs. 4,000; Second, Rs. 1,400; Third, Rs. 600. A Handicap for Arabs in Class I.
Mr. P. B. Avasia's FIRPO 8-1, Dillon 1
Mr. K. T. Sampat's AL MUQBIL 9-0, Selby 2
Mr. D. D. Chawan's BUSHBOOS 7-8, Simmons 3
Mr. Jarulla bin Talib's Zozan 7-0, Britt 4
All ran.
First tote paid Rs. 25 for win; Rs. 14, Rs. 17 and Rs. 28 for places.

YOUR COUGH
IS THE BEGINNING OF THE DREADFUL DISEASE
TUBERCULOSIS.
THE SAFEST, SUREST, QUICKEST AND MOST ECONOMICAL REMEDY USED ALL OVER THE WORLD TO CURE THIS TROUBLE IS ONLY
SIROLIN
"ROCHE"
MADE IN SWITZERLAND.

FREE
Fill in and cut this coupon and post it to P. O. Box 199, Bombay for a free copy of an interesting and instructive booklet "Chest and Lung Troubles and How to Cure them"
Name .....
Address .....
.....
(Please write in BLOCK letters) c/o "Bombay Chronicle" 27/12/36.

EXTRA ENTRY COUPONS

The following are Six Extra Entry Coupons of our "MISTAKES" COMPETITION. You may fill in as many coupons you wish to, provided each coupon is accompanied with a fee of ANNAS EIGHT as Entry Fee:—

ENTRY COUPON	
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Please write name and address in Block Letters. on all entry coupons.

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Please write name and address in Block Letters. on all entry coupons.

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Name.....

Address.....

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Please write name and address in Block Letters. on all entry coupons.

Thoughts . . Competition . Results . .

Prizes Of Rs. 1,500

The following fifty-nine competitors get Rs. 25-6 as. each.

Bombay.

1 PESTONJI BOMANJI SUNAWALLA,
Petit Sanatorium,
CUMBALA HILL.

2 C. BENEDICT,
Singer Company,
BALLARD ESTATE

3 BHIKHA BHAGWAN,
Nowrosjee Mansion,
WOOD HOUSE ROAD.

4 LALITA M. PARMAR,
34, Calicut Street,
FORT.

5 V. R. AVAD,
189, LAMINGTON ROAD.

6 NANU GOVIND,
Bombay Telephone Co.
(Workshop),
Instrument Dept.,
Jail Street,
JACOB CIRCLE.

7 SUNSHINE T. BARODAWALLA,
Altamount Road,
CUMBALA HILL.

8 K. M. SURU
366 Laxmi Nivas,
KALBADEVI.

9 R. T. PAREKH,
Swadeshi Market,
Shamigalli,
KALBADEVI.

10 MULCHAND GOVINDJEE,
34 Calicut Street,
FORT.

11 S. N. VISHRAM,
366, KALBADEVI ROAD.

12 GANGABAI NANUBHOY,
34 Calicut Street,
FORT.

13 RAVJI VAGHA SOLDHARA,
Bilora Lodge,
3rd Floor,
Sassoon Dock Road,
COLABA.

14 JAGAN SOMA CHARINA,
Mermansin,
Cuff Parade Road,
Band Stand,
BOMBAY.

15 C. W. THOMPSON,
B. P. T Rly Quarters,
Victoria Dock,
BOMBAY.

16 R. N. MEHTA,
102 Khand Bazaar,
4th Floor,
BOMBAY 3.

17 B. S. KKHANSAHEB,
Mehta Building,
TARDEO.

18 Miss ABIGAEL DAVID,
12 Bomanji Building,
Opp J. J. HOSPITAL.

19 G. A. SACHADIMI,
Taher Mahal,
WALKESHWAR.

20 N. M. JACOB,
219 Mount Road,
MAZAGAON.

21 Mrs NARMADA R. DESAI,
Matubhai Bhuvan,
Gazdar Park,
Girgaum Road.

22 Mrs. HAMSA VANI NAIDU,
54 Mahalaxmi Nivas,
Hindu Colony,
DADAR.

23 NAGAR MANGA PALSETKAR,
C/o Mr. Mayer
Maher Mansion,
COOPERAGE.

24. P. RAMA PATTAR,
C/o Model Mills (Nagpur) Ltd.
Lloyd Building,
BALLARD ESTAAE.

Bombay Suburbs.

KHAR

25. I. N. ATTARI,
Plot 83, 1st Road
Ghod Bunder
KHAR.

Kalyan.

26. Shrimati RAJRANI CHAWHAN
Murar Seth Chawl,
Murbad Road,
KALYAN.

Ahmedabad.

27. Shrimati KAMLA LAXMI GOVIND DALAL
Lakkad Bank,
1380 Gada Bhagat Pole,
AHMEDABAD.

28. SHUKLE JAYANTILAL JAGANATH,
Kerosine Oil Shop,
Opp. Raipur Mahalaxmi Pole
AHMEDABAD

29. HASANALI SARAFALI,
C/o Mohamedali Kamrudin Gandhi,
Tajpur Moti Vahorewad,
AHMEDABAD.

Allahabad.

30. SUNDERLAL MISRA,
C/o A. I. .C. C Office,
Swaraj Bhawan,
ALLAHABAD.

Bhopal.

31. Mrs. R. NATHANIEL,
Railway European Institute,
BHOPAL.

Calicut.

32. C. UNNI KURUP,
Clerk District,
Munsif's Court,
CALICUT.

Gondal.

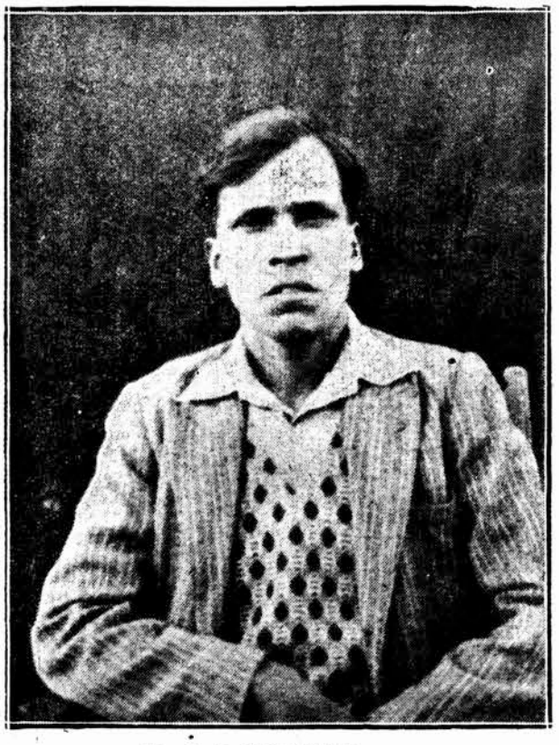
33. A. R. MITHOO,
C/o A. Satar H. Gaziani,
GONDAL.

Jubbulpore.

34. FIDAHUSAIN,
C/o Abbasbhai & Co.,
Khamania,
JUBBULPORE.

35. FIDAHUSSEIN MOHAMEDALI
Palanpurwalla,
Konwalli Bazzar,
JUBBULPORE.

Rs. 3,000
FIRST PRIZE WINNER



Mr. E. N. NAMBIAR,
C/o Noshirwan & Company,
INDORE.

36. AHSAN HUSAIN,
Ahsan Building,
JUBBULPORE.

Kathiawar (Junagadh)

37. LADBHOY REMAN,
Central Jail,
JUNAGADH.

Jamnagar.

38. MOHANLAL JETHABHOY DAVE,
Hadiana,
JAMNAGAR.

Rajkot

39. T. A. MEMON,
Old Darji Bazzar,
RAJKOT.

40. KHATRI MANSUKH NARANJI
Khatri Chaganlal Ramji Shop
Khatriwad,
RAJKOT.

41. PARSHOTTAM K. CHOWAN,
Millpura,
RAJKOT.

42. RAZAK HAJI SULTAN,
C/o Dr. A. P. Mehta,
Sadar Bazzar,
RAJKOT.

Lucknow.

43 AKKU
C/o M. G. MISTRI.
Shansha Mahal,
Gola Gang,
LUCKNOW.

44 AKBERALI MERCHANT.
117 Nazirabad
LUCKNOW.

45 MOHSINALI MOHAMEDALI,
Opposite Wasi Hotel,
Nazirabad,
LUCKNOW.

Lahore.

46 AMRITLAL NARULA.
43. Railway Road.
LAHORE.

Mysore.

47 M N THIMMIAH
Wesley Press,
MYSORE.

48 D. SIVALINGAIYA.
C/o Devaiya Sumadakari.
K. Mohalla.
MYSORE.

Nagpur

49 Mrs. A. R. VAZIFDAR.
Empress Mills,
NAGPUR.

Petlad.

50 BHIMJIBHOY RUTTONJI PATEL,
PETLAD.

Raipur C. P.

51 M. L. PARMAR
C/o N. D. Pithalia,
R. M. E. Works,
RAIPUR (C. P.)

52 DEVJI HIRJI,
C/o R. M. E. Works,
RAIPUR (C. P.)

53 Miss SUMAN BARVE,
C/o Arvind House Agency,
Sadar Bazzar,
RAIPUR.

54 MANJI KHODABHOY
C/o Premji Khodabhoy.
Bensly Road,
RAIPUR.

Rangoon.

55 Mrs M. SHERIFF,
76, Ayogon Road,
P. O Tamwe,
RANGOON.

Sawantwadi.

56 D. E. USMANKHAN,
P. O. Banda
SAWANTWADI.

Secunderabad.

57 Miss LALITHABAI,
C/o Mrs. Violet Boluckpure Hussin.
SAGOR
SECUNDERABAD (Dn.)

Udaipur.

58 USMAN SULEMAN,
C/o Ebrahim & Co.,
Loco Shop
UDAIPUR (Mewar.)

59 Holder of
Receipt No. 5753.

Consolation Prizes Of Rs. 500

The following fifty-three competitors get Rs. 9 7as each.

Bombay.

1 SHANTABAI M. JHAVERY,
C/o. M. J. Jhavery,
477 Deccan Road,
4th Floor,
BOMBAY 4.

2 BUDDRUDIN ALIBHOY KHILAWALLA,
Shop No. 144,
Thobhu Street,
NULL BAZZAR.

3 KHATIGABAI ABDUL TAYAB,
C/o. Abdul Tayab Esufali,
Laheri Manzil,
BHINDI BAZZAR.

4 MISS C. FERNANDIS,
Haji Bachooaly Building,
Hospital Lane,
MAZAGAON.

5 MRS. ISABELLA D'SOUZA,
Mahomedbhoy Mansion,
D'Lima Street,
MAZAGAON.

6 MRS. TAHER T. BARODAWALLA,
Altamount Road,
CUMBALLA HILL.

7 A. N. NARAYANA IYER,
The National City Bank of New York,
FORT.

8 RAJHANBHOY HEPTTULABHOY
Heptulla Co. (Rangwalla),
37 Khokha Bazaar,
BOMBAY.

9 JAMSHED R. DALAL,
Dubash House,
Fort Street,
FORT.

10 R. N. MEHTA,
102 Khand Bazaar,
4th Floor,
BOMBAY 3.

11 MANI BHOGILAL,
Kharamshi Danji Sanitorium,
2nd Floor, Room No. 27,
BOMBAY 7.

12 RAJABALI M. ABDULREHAM, RANGWALLA,
Heptulla Company,
37 Khokha Bazaar,
BOMBAY.

13 BANOO FRAMJEE,
Alarakhia Building,
C. Building,
KHETWADI.

14 THAKKAR RAMJI KANJEE,
Jetha Kurpar Building,
Lal Baug, Government Gate Road,
BOMBAY.

15 THAKKAR DAYALJI RAGHAVJEE,
Jetha Kurpar Building,
Lal Baug Government Gate Road,
BOMBAY 12.

16 FRENY R. SUBEDAR,
1 Central Building,
Bomanji Master Lane,
DHOBI TALAO.

17 TARAMATI MANSINGH PARMAR,
34 Calicut Street,
FORT.

18 JOHN D'SOUZA,
C/o Mr C. E Tuffield,
Custom Quarters,
MATUNGA.

19 MRS. JAL M. WRITER,
631 B. Dinu Villa,
Parsee Colony,
DADAR.

20 JAL M. WRITER,
Tata Mill,
PAREL.

21 C KANNIMARY,
C/o. A. R. Chisholm,
Imperial Bank of India,
BOMBAY.

22 MRS. I. AJAGARNI,
Bombay Government Telephone Exchange,
CHURCH GATE.

23 AMRATLAL,
Viram Ladha & Co.,
288 Dongri Street,
BOMBAY 9.

24 DARABSHA D. DHABHAR,
Dhun Building,
Cross Road,
DADAR.

25 A. A. PATEL,
Patel Manzil,
Nishanpada Road,
Bombay 9.

26 K. R. DESAI,
C/o. R. R. Desai,
Matubhoy Bhuwan,
GAZDAR PARK.

27 PEER MOHAMED,
M. M. School,
Khandia Street,
BOMBAY 8.

28 N. K. MHATRE,
Dadoba Jagannath Trust Building,
Gamdevi,
BOMBAY 7.

29 VARAJLAL PAREKH RAMNIKLAL MOHANLAL,
Khetwadi Main Road,
BOMBAY 4.

Bombay Suburbs.

30 MARSHAL E. FERNANDES,
Big Carpintry,
BASSEIN.
DIST.: THANA.

Ahmedabad.

31 GOVINDLAL GOPALDAS PATEL,
Jada Bhagwat Pole,
AHMEDABAD.

32 B. P. DAVE,
15, Mahalaxmy Society,
AHMEDABAD.

Agra.

33 B. P. DOBHAL,
29 B. F. Hostel,
AGRA.

Burhanpur.

34 A. K. GERMAN,
Vora Dargah,
BURHANPUR (Sind).

Balsar.

35 P. A. IRANI,
BULSAR.

Baroda.

36 JAGJIVAN TULSIDAS,
Pan Merchant,
Madan Zappa,
Tamboli Wad,
BARODA.

Calicut.

37 C. KUNHUKUTTI AMMA,
C/o. C. Unni Kurup,
Clerk, District Munsif's Court,
CALICUT.

38 LILADHAR NARANJI MEHTA,
C/o. Salt N. P. & Co.,
CALICUT.

Gondal.

39 R. S. DALAL,
Jiparekh Seri,
GONDAL.

Kathiawar (Junagadh).

40 FATMABAI DADABHOY,
Mrs. Hasanali Battery Chapshahiwalla House,
JUNAGADH.

Rajkot

41 PARSHOTTAM K. CHOWHAN,
Milpara,
RAJKOT.

Lucknow.

42 AKBERALI J. HIRJI
380, Gwynne Road,
LUCKNOW.

Correct Solution

Illustrations.	Illustrations.
A	3
B	5
C	1
D	14
E	4
F	9
G	18
H	8
I	2
J	11
K	7
L	6
M	16
N	17
O	10
P	15
Q	12
R	13

43 M. ALIBHOY,
117, Nasirabad,
LUCKNOW.

44 KARAMALI ALLARAKHIA,
Shahansha Mahal,
Chikmandi,
Golaganj,
LUCKNOW.

45 A. JAFFERBHOY
380, Zamir Mansion,
Gwynne Road,
LUCKNOW.

46 PIARE MIRZA MAULVIGANJ,
Teri Bazzar,
LUCKNOW.

47 HABIBALI MOHAMEDALI,
Shahansha Mahal,
Chikmandi
Golaganj,
LUCKNOW.

48 MOHAMEDALI GULAMHUSEIN,
Shahansha Mahal,
Golaganj
LUCKNOW.

49 KULSUMBAI GULAMHUSEIN,
Shahansha Mahal,
Golaganj,
LUCKNOW.

50 KHAIRUNISA MOHSINALI,
Shahansha Mahal,
Golaganj,
LUCKNOW.

Sholapur

51 NARAYAN MANJI,
Morarji Bhuwan
Railway Line,
SHOLAPUR.

Secunderabad

52 TRIKUMJI RUDA,
C/o Jetha Kalyanji Contractor,
Post Lalaguda,
SECUNDERABAD.

53 Mrs. VIOLET
Bolukpure,
Hussain Sagar,
SECUNDERABAD.

WASTED ENERGY
Diabetes
is a disease of the whole system. Its victims are practically condemned to life of misery, despair and vigorous abstention from ordinary human pleasures
Never neglect it
Those who neglect are a picture of wasted energy. Have faith.
Asugary will revive
It is safe and the best remedy for Diabetes of all kinds in all stages & is also a General tonic.
ASUGARY IS A PREPARATION OF THE WELL KNOWN PHYSICIAN OF H. H. THE MAHARAJA OF PT. THARRE BATTA SHARMA VAIDYA OF AMRITDHARA FAME. A BOOKLET DIABETES & ITS CURE IS SENT FREE ON REQUEST.
THE REMEDY
ASUGARY
Price Rs. 4-8-
ADDRESS.....AMRITDHARA PHARMACY LAHORE
Sole Agents for Bombay CHIMANLAL P. SHAH
Princess Street.

MISTAKES COMPETITION

All stamp collectors and philatelists know that certain defective stamps have now become very valuable simply because of the defects in them. These defects generally are due to carelessness on the part of the printer, the artist or some other person responsible for the production of such stamps. Thus many have made fortunes out of carelessness on the part of others and if you enter this competition, you also stand a fair chance of making a good amount through the carelessness on part of the artist.

He was asked to draw certain illustrations marked A, B, C. . . . . but he has left out in each of them, some part or portion. These defects or omissions are shown in the other series of pictures numbered 1, 2, 3. . . . . The parts or portions which are omitted in the illustrations marked A, B, C. . . . . are not necessarily reproduced in the same size or in the same position as in the original.

You have to find out the missing part for each illustration marked A, B, C. . . . . For instance, the illustration K is that of a Dog whose tail has been apparently left out from the drawing by over-sight. That missing part has been shown in No. 8 but it is in a different position and is also much larger in size. We, however, insert No. 8 against K in the Coupon. Similarly fill in the rest of the coupon entering not more than one number of the missing part against any letter (A, B, C. . . .) and submit as many entries as you like with Annas 8 for each entry, before 14th January, 1937, subject to and observing the following rules:—

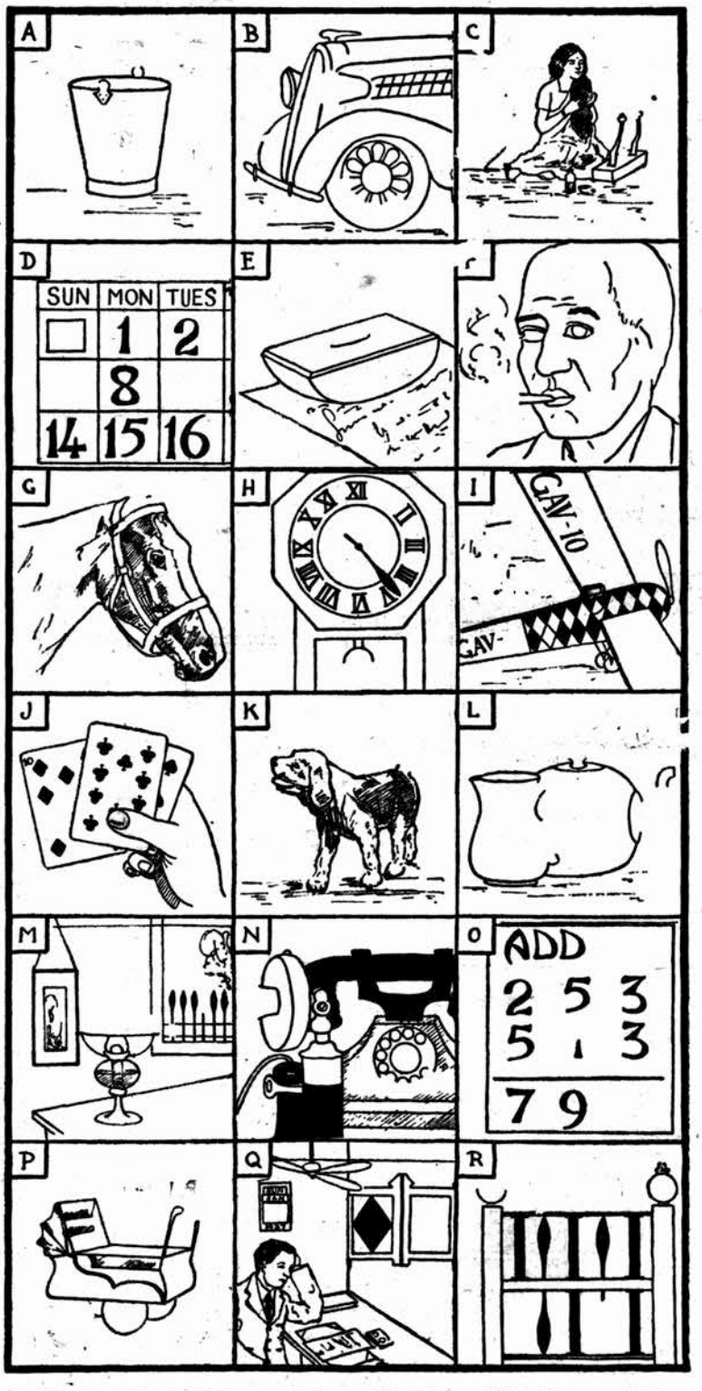
1. When you have filled in all the Numbers write your name and address in full stating number of entries enclosed and send your entries accompanied with an entrance fee of As. 8 for each entry either by hand delivery or through post as under:—

(a) HAND DELIVERY—Local competitors may if they so wish hand over their entries at our Office with entrance fee of As. 8 in cash for each entry and obtain a receipt for the same. All entries will be received at the counter during office-hours from 10 a.m. to 6-30 p.m.

(b) REGISTERED POST and MONEY ORDERS—Entries by Registered Post and Money Orders must be sent to our Office address:—Competition Manager, "Red House", 140, Parsee Bazar Street, Fort, Bombay (Registered covers or money orders to Post Box address will not be accepted by the Post Office).

(c) ORDINARY POST—The covers must be addressed to the Competition Manager, Box No. 706. (Seven hundred and six) G.P.O. Bombay.

2. Competitor may submit any number of entries provided a separate entrance fee of EIGHT ANNAS in stamps cash or by money order is sent for each entry. In case of remittance by Money Order the P. O. Receipt must accompany the entries. A Competitor, however, cannot win more than one prize in this competition. Solution of this competition will be accepted only on our entry coupon. Not more than one number must be entered against any of the letters A, B, C. . . . in the coupon. More than one number entered against any letter in the coupon will disqualify the entrant.



3. Insufficient Entrance Fee enclosed with Entries will disqualify the Competitors submitting such entries

4 All entries must be received in this Office by the last Post on Thursday, 14th January, 1937, the closing date. Any entry received after this date will not be included in the competition

5. Correction or mutilations of entries will disqualify the competitor.

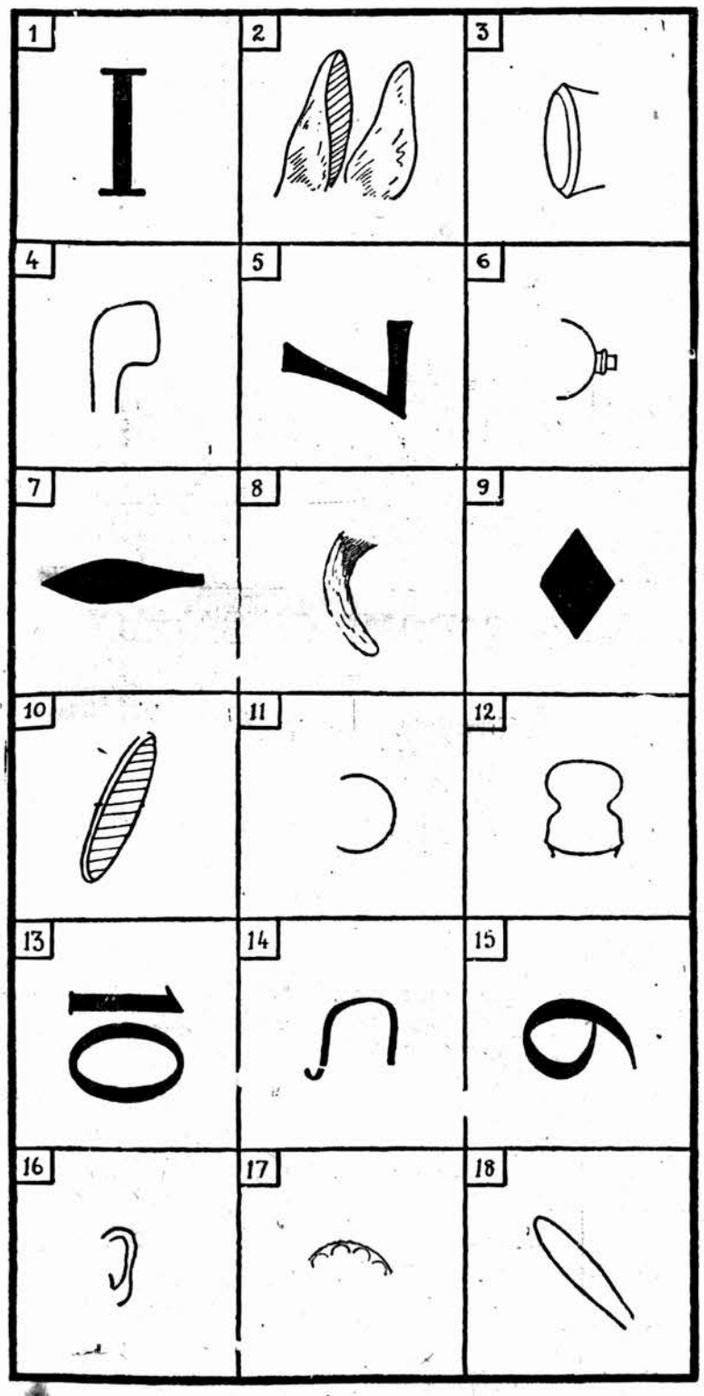
6. In case of ties the management reserves the right to distribute the Prize Money among the winning competitors in any manner they like.

7. No responsibility is accepted for any entry mislaid, lost or de-

First Prize
Rs. 3,000

Other Prizes
Rs. 2,000

Total Rs. 5,000



layed. No correspondence will be entered into or interviews granted. All competitors enter this competition on the distinct understanding that the Competition Manager's decision is absolutely final and legally binding in all matters pertaining to this competition. This is an express condition of entry.

8. It is a combined competition exclusively for the "Bombay Chronicle" Sunday Edition; the "Bombay Samachar" Sunday Edition and the "Bombay Sentinel."

ENTRY COUPON.

A	
B	
C	
D	
E	
F	
G	
H	
I	
J	
K	8
L	
M	
N	
O	
P	
Q	
R	

Name.....

Address.....

.....

Please write name and address in Block Letters on all entry coupons.

CLOSING DATE
THURSDAY,
14th January, 1937

For More Entry Compons See Page 61

BRITISHER SHOWS WAY TO UTOPIA

(Continued from page 40)

overwork, to do the best they could with the work in hand—to make it excellent of its kind; and and when that had gone on for a little, a craving for beauty seemed to awaken in men's minds," and creative art began to flourish as a precious heritage of all. With injustice and monopoly completely abolished by universal acclaim, with safety committees from the people guarding social order, and with voluntary federations of producers and consumers administering to the various legitimate needs of the nation, the curtain is ready to rise for the third and final act of this drama, which undertakes to answer the questions: What are some of the features of the ideal society the poet-artisan has painted? What are his ideal men and women? What takes the place of the profit-incentive?

NEW TYPES OF WOMEN

In 'News from Nowhere,' William Morris awakes on a fine morning in June to make the happy discovery of a fully developed ideal society upon the banks of the Thames, with a pocketful of oxidized coins, now worthless, to connect him with the old order.

He finds a great net of free, small communities dotting in British Islands, now literally transformed into an unbounded park of beauty and culture.

The working women, look half their real age, with lips (the poet confides) as red as natural roses; strong, snapely, handsome, and decently dressed in materials to suit the season and in the manner "of ancient classical costume." They are versed in the Book of Life and love nature-study; and readily announce to any inquiring friends, "I work hard when I like it, because I like it, and think it does me good, and knits up my muscles, and makes me prettier to look at and healthier and happier." The visitor finds that the new woman considers housekeeping a most important and honourable profession, one to be proud of. With no "commercial wedding bed" to haunt her, the mother has no anxieties as to her mate's affections or the future of her children, who are all most desirable and welcome additions. Lovable and beloved, the woman of the poet's utopia is "respected as a child-bearer and rearer of children, desired as a woman, loved as a companion, unanxious for the future of her children, has far more instinct for maternity than the poor drudge and mother of drudges of past days could ever have had, or than of the upper classes brought up in affected ignorance of natural facts, reared in an atmosphere of mingled prudery and prurience." This new type of ideal Womanhood, stresses the poet, is possible only when a civilized society intelligently undertakes the elimination of economic insecurity, fear and struggle.

The underlying principle behind the practicability of the entire scheme and its promises for an abiding success is given in 'News from Nowhere' in the following sketch: "Nothing 'can' be made except for genuine use; therefore no inferior goods are made...we have time and resources enough to consider our pleasure in making them. All work which would be irksome to do by hand is done by immensely improved machines; and in all work which it is a pleasure to do by hand machinery is done without...all the work that we do is an exercise of the mind and and body more or less pleasant to be done; so that instead of avoiding work everybody seeks it." This is a workable procedure, considering that the new-born Englishman does not crave any longer for the building up and the holding by force of an Empire, for vain glory and the enrichment of a privileged small class.

In the field of education, the uninspiring and formal curricula of the classroom are now exchanged for stimulating camp life and the study of nature and craftsmanship In the Britannia of William Morris' design a child's training for manhood and womanhood takes in early the arts of swimming, cooking, decorative house building, field and shop work; enough to keep muscles, minds and spirits in prime and jovial condition. "You see," he writes, "children are mostly given to imitating their elders, and when they see most people about them engaged in genuinely amusing work, like house building and street paving and gardening, and the like, that is what they want to be doing (and there is) no fear having too many book-learned men."

Speaking of his own Oxford and old Cambridge, the poet craftsman refers to them as the breeding places of a peculiar class of parasites, who called themselves cultivated people." There, "instead of teaching poor men's sons to know something, they taught rich men's sons to know nothing."

In view of the fact that the England rebuilt on the craftsman's pattern does not consider Science as a limited and bound "appendage to the commercial system," the very problem of individual crime is approached with the attitude of an unbiased laboratory worker in search of truth and proper solution. A clear knowledge of the possible causes of crime is imperative, before the proper remedy can be evolved.

NO MOTIVE FOR CRIMES

The second contributing factor that feeds crime is found in "the artificial perversions of the sexual passions" and "family tyranny," adds the poet Now, under a properly ordered economic and social life, economic needs and human rights, within reason and justice, are fully met. This is accomplished by offering to every one the unhampered opportunity and social encouragement and aid to life, liberty, and a wholesome pursuit of individual happiness which bring out the very noblest there is in man without recourse to brutality and oppression of any kind. The "liberty" to starve, or the "liberty" to offer oneself on the market for a pittance is certainly not conducive to individual perfection, nor to social security and progress. By caring intelligently for the primary wants of the race, the greatest incentives to crime are eradicated; while sex and family relations are properly adjusted and ordered by a high degree of intelligence and individual standard of self-discipline diffusing affection and sympathy Need it be repeated that beastly struggle and fear must ever breed hatred, while mutual helpfulness can result in nothing but unity, friendship, and a happiness in a greater sense of security embracing the greatest of numbers? "Hot blood," says the Briton, "will err sometimes" and a homicide will happen even under the most ideal conditions; but William Morris further questions, "Will the death of the slayer bring the slain man to life again and cure the unhappiness his loss has caused?"

(Continued on page 85)

THE BOMBAY CHRONICLE

Lucky Numbers For The Month Of November

We have purchased the 'Bombay Chronicle' Sunday Edition copies bearing the following Lucky Numbers for prices shown against ea ch number during the month of November. Those who have not as yet sent their copies bearing Lucky Numbers may kindly do so immediately.

685873
Dr. JULIUS FERNANDES,
Cavel Street,
Bombay No. 2.
Rs. 25

789135
N. P. BEHRAMJI,
Nazir House,
Cumballa Hill, Bombay.
Rs. 25

585858
M. F. HUSSAIN,
Manager, Madresa Taheriya,
Jamnagar (Kathiawar).
Rs. 25

686886
G. V. THATTY,
Engineering Dept.,
Burmah Shell Ltd.,
Ballard Estate.
Rs. 10

863001
N. B. PINTO,
C|o Mr. O. Gomes,
Mount View, Mahim.
Rs. 10

536001
S. B. NAIR,
Anand Bhuwan,
Matunga, G. I. P.
Rs. 5.

966659
J. Q. BRAGANZA,
Wellington Terrace,
Dhobi Talao.
Rs. 5

786065
H. FERREIRA,
Jassani Building,
Jacob Circle.
Rs. 5

877481
BILL EVANS,
Goya Gate,
Baroda.
Rs. 5

586401
V. D. THIRUVENGADAM,
47 E, Francis Street,
Secunderabad, Dn.
Rs. 5

THE BOMBAY SAMACHAR

Lucky Numbers For The Month Of November

We have purchased the 'Bombay Samachar' Sunday Edition copies bearing the following Lucky Numbers for prices shown against each number during the month of November. Those who have not as yet sent their copies bearing Lucky Numbers may kindly do so immediately.

960016
DHARSEE HIRJI SOMAYA,
Grain Merchant,
Lower Colaba,
Bombay No. 5.
Rs. 50

968901
SIDDIBHAI GOVIND KHAVAS,
Secretariat Office
Moti Baug,
Bhavnagar.
Rs. 25

961234
GULABRAI V. MODY,
Engineering Stores Trading Co.,
104, Lohar Chawl,
Bombay 2.
Rs. 10

781194
PUNJARAM JETHABHAI BHATIYA,
Bhatia Sanatorium,
Sandhurst Road.
Rs. 10

782287
MULUND RESIDENCY ASSOCIATION,
Mulund.
Rs. 10

968123
K. H. MITHABHAI ANANDWALA,
Bazar, Anand,
Dt. Kaira.
Rs. 10

779889
AMBASHANKER JETHALAL ACHARYA,
C|o Mugatlal Keshavlal Kamdar,
Ustad House,
opp. Mahajan Association.
Rs. 5

779787
CHOTUBHAI B. PATELL,
C|o Mafatlal Gugalbhoy & Co., Ltd.,
29, Churchgate St., Fort.
Rs. 5.

682121
MULLA TAIYABALI MOOSAJI,
Barwah,
Holkar State,
B. B. & C. I. Rly.
Rs. 5

587017
EBRAHIM MULLA ABDULHUSAIN KUDARATI,
Moola-Medi Road,
Jamnagar.
Rs. 5

683302
KARSONDAS RANAWALA,
"Shanti Sadan" Bungalow,
Ellis Bridge, Ahmedabad.
Rs. 5

589010
VRAJLAL LAVJI,
P. O. Chandni Chowk
Cuttack, B. N. Rly.
Rs. 5

Provincial Disputes Before A. I. Parliamentary Board

MAHAKOSAL REPRESENTATIVES MEET GOVIND VALLABH PANT

TILAKNAGAR (Faizpur): December 26.

The Central Parliamentary Board, which met at 1 p.m. here, adjourned at 3 p.m. without arriving at any decision regarding the Jubbulpore dispute.

The Board will again meet to-morrow.

The Bengal dispute was not taken up to-day.

Jubbulpore Resignations

Seth Govind Das and Pandit Dwarka Prasad Misra, who had been called to explain their action, which is characterised as "precipitate resignation" have met Pandit Govind Vallabh Pant, Secretary of the Central Parliamentary Board. They were not asked to attend to-day's sitting.

PROVINCIAL DISPUTES

It is understood that Seth Govind Das and other Congress workers from Central Provinces, who had resigned from the Congress bodies as a protest against certain nominations made for the Central Provinces Provincial Assembly, will place their case before the Congress Parliamentary Board which meets at Tilaknagar at 1 p.m.

They arrived here from Jubbulpore last night.

BENGAL SITUATION.

Apart from the Jubbulpore tangle, the Committee have to consider the position in Bengal also. Mr. Sarat Bose's absence is being felt, but probably Pandit Govind Vallabh Pant has been appraised of complete details and various view-points. Only a few nominations remain to be made in Madras and other Provinces and the announcement thereof may be expected shortly.

The question regarding funds and organisation of election campaign as well as the fact that the Congress members of the Legislative Assembly have to be away from Delhi owing to preoccupation with elections will be considered.

General opinion favours abstention from the Budget Session whatever effect it may have on the course of official business in the Assembly.—United Press Congress Special.

CONGRESS M.L.As TO KEEP OFF BUDGET SESSION?

Protest Against Govt.'s Unaccommodating Attitude

TILAKNAGAR: Dec. 26.

The "United Press" lobby correspondent understands that latest suggestion which is being considered by the All-India Parliamentary Board concerning the Assembly members is to allow them to attend the Budget session of the Central Legislative Assembly on the opening day, namely, Jan. 25, and make a statement saying that as the Government failed to accommodate the largest Opposition Party in the House to enable them to participate in the election, which may be characterised as an indirect interference in the elections, they withdrew from the House and any Bill, resolution or motion passed during their absence would not be passed with their support.

It is understood the Congress members will return to their seats between 10th and 20th of February, as soon as elections are over.—United Press Special.

TERRIBLE EXPLOSION ON ITALIAN LINER

20 Killed; 100 Injured Of Whom 73 May Die

ROME Dec. 26.

It is just announced 20 have been killed and 100 injured due to a boiler explosion in the "Italian liner "Cesarebattisti" at Massawa, on Wednesday December 23. Seventy-three of the injured who are in serious condition may not survive. The explosion occurred while the ship was unloading. The liner is now resting in the bottom of the harbour which is shallow at that point.—Reuter.

CONFIDENCE IN SARDAR PATEL

TILAKNAGAR, Dec. 26.

The following resolution has been adopted by the All-India Congress Parliamentary Board at to-day's meeting when 18 members attended, about the C. P. tangle:—

"This Committee appreciates the care and trouble taken by Sardar Vallabhbhai Patel President of the Board in making the selection of candidates for the C. P. Legislative Assembly from Mahakoshal and confirms the nominations made by him". —United Press Special.

ALLEGED INSULT TO ITALY

Italian Blue-Jackets Create Disturbances In Tangier

TANGIER. Dec. 26

Disturbances were created in the international zone by 150 Italian blue-jackets headed by an officer who broke up the offices of the Spanish newspaper "Democrasias", which printed a number of articles which were regarded in Italian circles as insulting to Italy. The sailors forced their way into the offices, threw all documents and papers accessible into the street, shouting "Viva Il Duce", "Viva Italia" and also wrecked the newspaper plant. Excitement lasted some hours, but no serious incidents have been reported.—Reuter.

WINDSOR SEES ABDICATION FILM

Secures Release Of Those Arrested For Photographing Him

VIENNA, (By Air Mail.)

The Duke of Windsor saw a film of his own abdication drama in Enzesfeld Castle dining-room on Monday night.

He sat tense and silent as a news-reel pictured the events leading to the end of his brief reign, on a screen hung up after dinner.

Shots in Downing Street and at Buckingham Palace, Fort Belvedere and Portsmouth were accompanied by a running commentary by an American.

Earlier in the day two cameramen, an American and Australian filming the Duke against police orders, were arrested.

The Duke immediately secured their release. Their cameras were returned to them. He declared he would purchase the films if they were good.—United Press.

MAKE THIS TEST

Cover the right half of the above picture. Note how old the face looks. Then cover the left half and notice how much younger the same face appears, because the scalp is covered with hair. Decide to-day that you will never become bald and let VITEX help you keep that resolution.

At the first sign of your hair troubles you should begin using VITEX—the world's best hair grower. The longer you neglect your scalp and hair troubles the harder it will be to get back natural healthy hair.

VITEX prepared according to the indications of Dr. Moran of Paris revitalizes and stimulates the hair bulbs into vigorous growing activity—invaluable where hair have been lost through illness or any other cause.

It grows hair irrespective of age or sex within an incredibly short time. It takes only three minutes a day, yet in that short time it performs wonders. Dandruff disappears in less than eight days, hair stop falling and new hair appear on bald patches thus overcoming baldness permanently.

VITEX treatment is easy to follow and is equally beneficial to both men and women.

Rs. 5/- per bottle

VITEX

WORLD'S BEST HAIR GROWER

AVAILABLE AT ALL THE CHEMISTS & STORES.

PEARLINE (Paris), P. O. Box 493, BOMBAY.

SILKI-SOFT Shampoo:—Washing the hair with the best of soaps makes the hair brittle and weak. Silki-Soft shampoo thoroughly cleanses the hair and scalp removing all dust, scurf and dandruff leaving the hair soft and lustrous like silk. Silki-Soft Re. 1-6-0 per bot.

RECOMMENDED BY I. M. S. DOCTORS

Batliwalla Ague Mixture & PILLS

Sole Selling Agents:—P. M. PATNI & Co.

Tel. Address:—Ligature. Princess Street, BOMBAY 2.

NEED FOR BETTER UNDERSTANDING

Englishmen And Indians Do Not Know Enough Of Each Other

By W. KIRKPATRICK, M.P. (Conservative)

Within a few days of sending this in I will have vacated my seat in Parliament on taking up the appointment of "correspondent-on-the-spot" to represent the Govment (British Board of Trade) Export Credits Guarantee Department in China.

As my appointment is not 'political, but as I like to think in some measure due to my having many and long friendships with Indians and sympathy with Indian and indeed all Eastern aspirations. I am glad to make this contribution to your Special Number.

Improved Outlook

Sir Frederick Leith Ross, chief economic adviser to the British Government who has recently returned after a year's visit to China and Japan, is quoted as saying that China has in many aspects progressed, in less than the last decade, more than in past centuries. I believe the same applies in many regards in relation to the political outlook in India—and within my own knowledge there is a definite change in India in regard to questions of equality of relationship between Indians and Englishmen. Frank intolerance and impatience, and refusal to understand or appreciate the other's point of view, ambitions or objects, is, I hope, giving place to a desire for reciprocity and an understanding both in regard to social relations as well as to what India as a united whole can nationally decide is requisite and best suited for her future government within the Commonwealth of the Empire.

I never found any Englishman, whether Civil Servant or Military officer or Surgeon or Tea Planter or Bank or Factory Manager or Railway or other Engineer, who did not claim that his particular Indian personal assistant was the best and most reliable and efficient man in India! Similarly I found that all Indians—who had such or similar relationship either over or under Englishmen, invariably thought that such Englishman was 'quite exceptional.' The moral is plain; Indians and Englishmen do not know enough of, or about, each other. When they do, relationships are nearly always as I have indicated.

No Special Animosity

At a dinner party once in Calcutta at which were an equal number of English, and Indians, I put a question to each in turn. To the English—"Do you hate, have you any special animosity against any Indian!" And to the Indians I put the same question as to their feelings to individual Eglishmen. In every case the answer was 'no,' —but both Indians and Englishmen said there were some of their own nationality they could definitely state they 'didn't like.' This again, merely means Indian and English then and still do not know each other sufficiently well.

In all my dealings in India and in the many other countries and their people I have endeavoured to look, not for differences of view, customs, beliefs and manners, but similarities between my thoughts, outlook and connections and theirs. This is always a great help especially in introductory contacts. And the attitude must be maintained. While, perhaps, we are only now beginning to understand each other, in India it is better than not beginning at all—and all progress must have a beginning. I wish the cause of progress in understanding and appreciation the success which it is imperative to attain on all our parts. Such mutual understanding must beget confidence and without confidence there can be no material, social, economic, or contented and happy co-operation and progress.

Your paper and all newspapers, in India of whatever political complexion can do much good towards creating a better international understanding, and a better and happier and more prosperous and well governed India. I beg you to do everything you can to further the progress along the lines I have endeavoured to appeal for and which I and all other well-wishers of India and her peoples sincerely desire.

"What is in a NAME?"

—a stray querry.

"(HIS) NAME will carry you proudly across the Ocean of Life"

The great preaching of the great poet philosopher of Maharashtra—TUKARAM,—picturesquely dipicted

IN

TUKARAM

PRABHAT'S greatest devotional picture of the century.

Directed by V. DAMLE & S. FATEHLAL

"The picture which everyone feels to see once more"

Tukaram

Starring V. PAGNIS & GOURI

Fail not to see it with your family.

AT

CENTRAL

TALKIES—GIRGAUM NAKA

DAILY at 5-15, 8 & 10-45 p.m. Matinee at 2-30 p.m. on Sat., Sun. & Holidays.

The Seal of Purity

Alembic Tooth Paste has earned its popularity due to its surpassing efficacy in cleaning the teeth and the mouth, and to the medicinal value of its ingredients. It strengthens the gums and prevents infection.

SOLD EVERYWHERE.

Alembic TOOTH PASTE

ALEMBIC CHEMICAL WORKS COMPANY LTD.

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4th GLORIOUS WEEK

QUEEN SONGSTRESS

BAI JADDANBAI

Has really played wonders in her PRIDE PRESENTATION

with

MAGNIFICENT DANCES TO START ALL A-TAPPING

with

Melodious Numbers to keep you all singing for days.

Call of the Soul

or

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Featuring:

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A. HUSSAIN
BABY RANI
KESHAVBABU, B.Sc.
URMILADEVI
& others.

NOW DRAWING FULL HOUSES EVEN IN ITS 4TH WEEK

at the CINEMA

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(GIRGAUM).

Daily Three Shows: 5-15, 8 & 10-45 p.m.

Sat. Sun. & Holidays Matinee at 2-30 p.m.

REVIVAL BY PUBLIC DEMAND

GREAT TAMIL TALKIE

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PLAZA

TO-MORROW: SUNDAY, 27TH AT 10-30 A. M.

2nd Glorious Week

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OCCASIONAL COMMENTS

Mussolini's March

By N. J.

"November 30, 1936 will remain a red letter day in the annals of Rome." For, on that day Signor Mussolini initiated a very original stunt in the Fascist Circus. On the conclusion of a particularly enthusiastic session of the Italian Chamber of Deputies. The Duce conceived the brilliant idea of marching his cabinet and fellow deputies, through the unsuspecting streets of Rome, and of showing to the world what fine fellows they all were. (I hope shall not be accused of 'lese-majeste' if I say that this looks perilously like a circus manager taking out his menagerie). The essence of dictatorship is that decision and action go hand in hand, and no sooner, did the idea cross Mussolini's mind than he was out, with the slightly dazed four hundred deputies following him. Little must they have realized that moment that they were out for a brisk canter in the afternoon sun. The Duce, however, quickly formed them in a column of four, and was off on his momentous march, with Count Ciano, the President of the Chamber of Deputies, on one side, and Count Ciano (Jr.) on the other!

The Heavy Brigade

It was verily a sight for the gods to see! The population of Rome, which actually witnessed it, were, however, almost thrown into consternation by its sheer surprise. The semi-military march of the Duce and his four hundred Deputies down the Corso, Rome's principal street, temporarily dumbfounded the police as well. Soon, however, they realised what was what, and feverishly cleared away all traffic to make way for the speeding cohorts. Even newspaper cameramen, who are notorious for their alertness, took some time to comprehend and film the unprecedented spectacle, that was presented before their eyes. Signor Mussolini is well-known for his prowess as a pedestrian. On this historic occasion he set the traditionally brisk Bersagliere march, which goes at the face known as the light infantry quickstep. Thus the stretch of half-a-mile between the Chamber of Deputies and the Palazzo Venezia was covered in record quick time, and the goal soon reached, to the profound relief of the panting, perspiring, and partly politicians. Tennyson has immortalised the 'Charge of the Light Brigade' in his famous poem beginning with 'Half a leage, Half a league'. Here is a heaven-sent opportunity for D'Annunzio to beat Tennyson with a "Charge of the (literally) Heavy Brigade". Allow me to give him a cue:

'Forward, the Heavy Brigade!'
Was there a Deputy dismay'd?
(Ask me another)
But what to do, when they knew
That the Duce had thundered:
Their's not to make reply
Their's not to reason why
Their's but to do and die
Into the roads of Rome
Strode the Four Hundred!

Unwitting Tools

The momentous march, however, was a most appropriate climax to that meeting of the Chamber of Deputies. It was the opening day of the new winter session, and it was meant, moreover to mark the commemoration of Mussolini's "Triumph" in Abyssinia. The classic event of the day was the unveiling of a victory tablet in the hall of the Chamber. It bore the very plain but much eloquent inscription: "May 9, Benito Mussolini founded the Empire". The actual unveiling ceremony was almost austere in its simplicity, and came as a striking contrast to the scenes that preceded and followed the star turn. Here is how a correspondent describes the setting, "Practically everyone in the whole building was in the uniform of one of the services, and everyone sang and cheered like school-boys. Special cheers went up for the group of Deputies who had served in the Abyssinian war. They formed a Khaki group by themselves." Conspicuous among the latter was Count Ciano, son-in-law of the Duce, and Foreign Minister of Italy, looking resplendent in his colonial kit. It appears again that the Deputies were themselves the unwitting tools of the fate that awaited them. Far flushed by the jubilation and excitement, they themselves volunteered to escort the Duce back! He seized the offer, and forthwith set the pace bidding the gasping Deputies to follow him to his office at the Piazo Venezia. Never once did he slacken his pace or turn to see how his steaming escort was faring. Only when he reached his destination did he deign to look behind and find how many of the valiant Four Hundred had survived the gruelling ordeal. And finally when the last of them had "galloped home", he led them all in a burst of the 'Grovanezza', which I believe must be the Italian version of 'God save—the Duce!'

It It Spreads.....

One can very well visualise with what ill-conceived envy Herr Hitler must have received this epic news. Once again his prototype has stolen a literal march over him, what time he was liberating in his mountain retreat. General Goering at any rate must have become green with jealousy today and one almost feels that secret confabulations are already proceeding between himself and the Fuhrer to stage a spectacular goose-step-march of the Reichstag down the Unter Den Linden (the principal thoroughfare of Berlin) in the near future. It will, indeed, be a capital idea to usher the New Year in.

But if the Nazis have cause to get incensed by the Duce's latest, the legislators in the rest of the world must be contemplating this Roman innovation with a good deal of misgiving. What if the idea spreads? Imitation and emulation are the order of the day, and who knows that the French Senate or the British Parliament or even the Indian Assemblies would not do to-morrow what the Italian Chamber is doing to-day? Politics, indeed, would become immensely picturesque if the representatives of the people are expected not only to enact some odious laws now and then, but also to entertain 'their masters' by occasional route-marches to the strains of music. It would, indeed, be a grand idea,—this Roman Circus! And, of course, it would do a lot of good to the participants concerned. It would certainly tone up their minds as much as their bodies.

Supreme Marcher

The immediate results of the introduction of such an innovation in, for example, India would, however, be rather disconcerting One believes that even the redoubtable Mr. Satyamurti would reconsider his well-known parliamentary views if the Chief Ministry of Madras was expected regularly to lead his colleagues in a morning run over the Marina. I am sure that Sir Abdur Rahim would straight away send his resignation if the Viceroy ordains to-morrow that the President of the Legislative Assembly should start the proceedings with an administration of 'the daily dozen' to the hon'ble members.

Mussolini has not created, but only followed a precedent. The honour of being a pioneer in this field goes indeed to Mahatma Gandhi whose March to Dandi yet remains an epic memory in the annals of the Indian national movement. That march was multiplied in countless towns and villages of India in the form of "Prabhat Feries". Those Morning Marches awakened India to a new national consciousness, which endures still. Not Mussolini, but the Mahatma, will go down in history as one of the world's Supreme Marchers!

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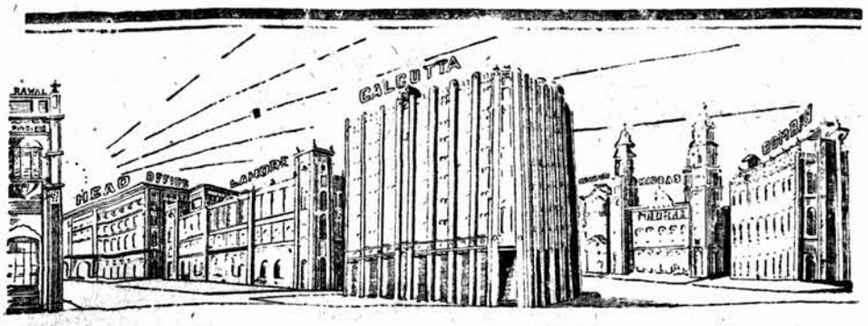

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A BOMBAY DIARY

(Continued from page 59.)

yesterday has evoked great enthusiasm among the cricket-loving public of the city. The Hindus have won a well-deserved victory over the Muslim Team, and thus the latter's hopes of a hat-trick have vanished in thin air. The European team, too, has made a good showing as expected, though Larwood failed miserably against the Parsis. It is too early as these lines are being written to prophesy the result of the finals, though the Hindus are now generally tipped to carry the laurels home, unless, of course, Larwood strikes his true form. Incidentaly one must note the sequence of bad luck which has dogged Deodhar, the Hindu skipper, and robbed him for the second time of the honour of leading his team in the finals.

Art Exhibition

A rich feast awaits one at present at the Bombay School of Arts, where an exhibition is being held in aid of the Gladstone Solomon Scholarship Fund, which is instituted to commemorate the memory of Capt. Gladstone Solomon, the Director of the School, who is retiring shortly. The exhibition was opened on the 19th instant by the Mayor of Bombay, who paid a handsome tribute to the services rendered by Mr. Solomon not only to the development of the Sir J. J. School of Art, but also to the revival of art in Bombay. In his speech reviewing the progress of the school during his charge, the Director proudly observed that, "The Bombay School of Art is probably at the present time the largest and most comprehensive art school in the British Empire." It is only just to add that much of the credit of this consummation goes to Mr. Solomon himself. The exhibition is critically collected and well-laid-out, its distinctive feature being that the work of the recognized artists as also that of the budding ones can be viewed there side by side.

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Saturday's Racing At Mahaluxmi

Hat-Trick For Mrs. Clarke And Trainer Raymond

DILLON AND SIBBRITT SHARE RIDING HONOURS

(From Our Racing Correspondent). Yesterday's holiday meeting attracted a splendid attendance and good racing was witnessed.

For Mrs. M. Clarke and Trainer Raymond it was a memorable day. This sporting lady-owner, who races in a big way in India, had the satisfaction of seeing her colours to the fore on three occasions during the afternoon. Gipsy Jack on winning the second division of the Rockhampton Plate started a run of successes, which culminated in a hat-trick, for Vendetta carried the black and orange jacket in the important Aga Khan's Cup and in the next race Irish Broadcast came along to upset the odds laid against Glanely, the public choice.

Dillon and Sibbritt were much in the limelight. The former rode four winners in brilliant style, his older fellow-professional being in the all-important position on three occasions.

A luckless runner in his previous essays, Vendetta made no mistake in the race for the Aga Khan's Cup. The gelding son of Haine was a 7—1 chance in a field of 11 runners, On Time and Why absorbing the bulk of the betting. Patiently ridden Mrs. Clarke's useful stayer made his challenging effort a furlong from home and easily held Why. The lightly-weighted Carcy also came late to take a minor placing in front of Talk. On Time never looked like winning, but his stablemate Carioca ran prominently for ten furlongs and is obviously training on.

A slow get-away and the fact that he was obliged to make his race on the outside were disadvantages that Glanely could never quite overcome in the Doncaster Plate. However, he battled on gamely and was only just beaten by Irish Broadcast in an exciting finish. Raghubeer at one time shaped like a winner, but he was joined close home by the favourite and Raymond's charge and was relegated to third place.

Improving on a recent effort Greek Artist won the first division of the Rockhampton Plate in ready fashion and the fact that he was the best-backed in a field of eight runners made him a popular winner. Cybo was in the money as expected and Naidor filled the minor placing.

Very well handled by Sibbritt Gipsy Jack got the better of Lenadoon and Doreda in a close finish in Division II of the Rockhampton Plate. A penalty for a recent winning success proved an effective stopper in the case of Mr. Pip, who was again very heavily supported.

Godfrey greatly expected Bertha to open her winning account in the Gaydon Plate, but this daughter of Birthright was again destined to play a minor role. The winner turned up in Yes, owned by Mr. A. Svamvur. The speedy chestnut won with a lot in hand from Adarette another new-comer, who will soon be seen to advantage.

Narrowly beaten two days earlier in the week. Firpo made amends in the Mahim Plate. Backed down to 2—1, Mr. Avasia's grey came along with a rattling run to pass Al Muqbil, who was being hailed the winner. Bushboos, always well in the van, finished a good third.

With Sibbritt in the saddle this time, Walk Over found a winning opportunity in the Tulsi Plate. A vigorous riding effort put him a neck in front of No Limit at the Judge's end. A length away Advocate and Riyad II dead-heated for the third placing, Amir having made a less sprightly beginning than most of them, was not in the final reckoning though he was with the leading division until close home.

Very open betting characterised the Bellasis Plate, Division I. Full Moon, though the best backed, could be had at fours. He proved to be the best of the bunch for he scored comfortably at the expense of Mulzoom and Lucky Son, giving Dillon his first success of the afternoon.

Dillon was associated with the winner of Division II for Cleopatra at slightly longer odds than Golden Sceptre made this prize her own. Mijlat and Nissiril Iraq were the place-getters and one of the first beaten was the favourite who except for his initial speed is not much good at present.

THE BELLASIS PLATE—(Div. I.) Distance—6 Furlongs.

Winner Rs. 1,500; Second. Rs. 500; Third. Rs. 250. For Arabs in Class III. W. A. reduced 7 lbs. Penalties—Winners after 31st October. 1935. of a race or races of the aggregate value of Rs. 2,000 or over 7lbs. or of a race or races of the aggregate value of Rs. 3,000 or over 12 lbs. Allowance—Ponies 14 hands and under, 4 lbs.

Mr. N. R. Dastoor's FULL MOON. 8-6, Dillon 1
Mr. Abdul Mohsin Ahmed's MULZOOM. 8-10, Read 2
Mr. V. R. Jaywant's LUCKY SON. 7-10, Gothin 3
Mr. B. M. Goculdas's Masud Shammar 8-6, Simmons 4

Won by 1/2 length. 1-1/2 lengths. and 1 length.

Time:—1 min. 22 secs.

First Tote paid Rs. 53 for win; Rs. 21, Rs. 37, and Rs. 33 for places.

Favourite:—Full Moon.

Winner trained by Raymond.

THE BELLASIS PLATE—(Div. II.) Distance—6 Furlongs.

Winner, Rs. 1,500; Second Rs. 500; Third Rs. 250. For Arabs in Class III. W. A. reduced 7 lbs. Penalties—Winners after 31st October, 1935, of a race or races of the aggregate value of Rs. 2,000 or over 7lbs. or of a race or races of the aggregate value of Rs. 3,000 or over 12 lbs. Allowance—Ponies 14 hands and under, 4lbs.

Madame Nem's CLEOPATRA, 8-3, Dillon 1
Mr. Gem's MIJLAT, 8-13, Selby. 2
Mr. Gay's NISSIRIL IRAQ, 8-6, Marrable 3
Mr. Hoosein Tamavi's Bahadur 9-3, Khalil 4

Won by 1 length, shorthead, shorthead.

Time:—1 min. 22 2/5 secs.

First Tote paid Rs. 47 for win; Rs. 21, Rs. 68, and Rs. 93 for places.

Not Run:—Asmat Pasha, and

(Continued on Page 60.)

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WORKING COMMITTEE PASSES MASS CONTACT RESOLUTION

Appeals To Country To Co-operate In Work

TILAKNAGAR, Dec. 26.

The following official communique has been issued to-day about the Congress Working Committee's resolution:—

"Congress Constitution And Mass Contact."

"The Congress wishes to stress again the desirability of increasing the association of the masses with the Congress organisation and of giving opportunities to the primary members to initiate and consider Congress policies and programme. With a view to bring this about a committee consisting of the President, Shri Rajendra Prasad, Shri Jairamdas Daulatram, Shri Jayaprakash Narain and the general secretary is appointed with the General Secretary as convener to consider the introduction of suitable changes in the Constitution and to report to the A.I.C.C. by the 30th of April.

"This Committee will consider "interalia" the report of the Mass Contacts Committee of the Lucknow Congress.

"The Congress is of opinion that, even pending such recognition, Provincial Congress Committees should organize their provinces on the following basis:

(1) Primary Committees should as far as possible, be established in villages and in Mohallas or wards of towns,

(2) Members of Primary Committees should meet together at least twice a year to review their own work, consider local problems and grievances and, further to consider the policy and programme before the Congress and report their recommendations to their higher Committees. A specified number of members of Primary Committees should further have the right to requisition a meeting of the Primary Committee.

(3) The subscription of four annas per annum may be collected locally in kind in order to give effect to the above directions and further to make the Congress organization more efficient and more responsive to the needs and desires of the masses. The Congress directs the Working Committee to appoint an organising secretary and each Provincial Congress Committee also to appoint such organising secretaries.

"The Congress trusts that Congressmen in general will cooperate fully in this task of bringing our national organisation in close touch with the daily lives and struggle of the people."—United Press Congress Special.

SUBSCRIPTIONS MAY BE PAID IN KIND

TILAKNAGAR, Dec. 26.

The Congress Working Committee adjourned at 11 a.m. this morning to resume sitting after the flag hoisting ceremony to-morrow, after passing a comprehensive resolution on "Congress Constitution and Mass Contact". The resolution states that Congress is of opinion that Provincial Congress Committees should organise their provinces on following basis:—

(1) Primary Committees should as far as possible, be established in villages and in Mohallas or wards of towns,

(2) Members of Primary Committees should meet together at least twice a year to review their own work, consider local problems and grievances and further to consider the policy and programme before the Congress and send their reports and recommendations to the higher Committees,

(3) The subscription of four annas per annum may be collected locally in kind.—United Press Congress Special.

KISAN CONGRESS ALLEGATIONS AGAINST CONGRESS PARLIAMENTARY BOARD

FAIZPUR, December 26.

All India Kisan Congress in its resolution on Provincial elections deplores the "hostile attitude adopted by the Congress Parliamentary Board" in rejecting proffered co-operation in the forthcoming provincial elections in the matter of selecting candidates who stand for the interests of masses and refusing to select most of the trusted Kisan workers as its candidates and in making understandings with reactionary, anti-national and anti-peasant parties and nominating the erstwhile communalist reactionaries who have in the past, opposed national and peasant interests as official Congress candidates for election.

The resolution while giving support to Kisan Congress candidates in the election offers special support to such candidates as pledge themselves to safeguard the interests of the workers and peasants by implementing their minimum demands.

Another resolution views with alarm the growing danger of Imperialist powers and called upon the people to withdraw all help to British Imperialism in such wars.

The next resolution which may be characterised an "Instrument of Instructions to Kisan comrades" enjoins upon them numerous lengthy instructions with a view to achieve unity of Kisans, strengthen their organizations and promote their cause by helping Kisans in their daily struggle with Government, making representations on behalf of Kisans in the event of revenue revision or resettlement, securing taccavi loans for them and by all other means implementing their fundamental demands.—United Press Congress Special.

NO ACCEPTANCE OF OFFICES

Anti-Imperialist Rally To Fight New Constitution

FAIZPUR, December 26.

The following resolution was passed:

"This All-India Kisan Conference emphatically condemns and totally rejects the new Constitution devised by British Imperialism to maintain and strengthen its political domination by, allying itself with reactionary indigenous forces of feudalism and decaying capitalism, with a view to deepen its grip and power over the toiling masses of India.

The Conference, therefore, calls upon all Anti-Imperialist forces in the country, and especially the Kisans and workers, to so develop their day-to-day struggle against the British Government in India and Zamindars and landlords and industrialists and money-lenders, that they will ultimately by its own dynamic power smash the slave constitution and capture political and economic power from the hands of British imperialism and its allies in the country.

This conference also urges upon the Indian National Congress the imperative need of unequivocal declaration at the Faizpur session to the effect that Congress representatives in the Legislatures will not become pawns of Imperialism by accepting offices under the new constitution."—A. P. Special.

PEASANTS WILL CARRY BANNER OF REVOLUTION

(U. P. Special Service)

TILAKNAGAR, Dec. 26.

"With the working class fighting in the vanguard and with our vast peasant masses marching shoulder to shoulder with them, and with innumerable petty sections in cities and countryside ranked on our side, the mighty united front will be forged in the course of uncompromising struggle, carrying forward the banner of agrarian revolution and complete national independence. This mass struggle will better down the walls of new slave constitution, which British Imperialism has built for its own protection".

Thus declared Mr. V. M. Bhuskate, Chairman of the Reception Committee in welcoming the delegates to Kisan Congress.

"TRAGIC WAIL FROM BENGAL"

Brochure Distributed At Tilaknagar

TILAKNAGAR, Dec. 26.

"Tragic wails from Bengal" is the caption of a brochure published by the Civil Liberties Union, Bombay which has been widely distributed in Tilaknagar. The pamphlet, as it says gives "authentic stories of the conditions of Political Prisoners from different jails in Bengal" collected by Civil Liberties Union.

The concluding paragraphs of the foreword by Mr. S. N. Tagore, says: "Facts, which I have stated here are partly the results of my own observations in Alipore Central Jail and partly conveyed to me by political prisoners who had the experience of jail life in different jails of Bengal. I have stated these facts as they told me—bald and unadorned—with no other intention than that the public should raise their voice of protest and call for better and humaner treatment of their fellow countrymen and women. My personal experience dims before this sorrowful tale. I would have served my purpose if the voice of these men and women reaches the outside world and something is done to better their miserable lot."

The brochure gives the number of politicals still in jails, their conditions of imprisonment, state of health, treatment meted out to them, their grievances and sufferings and fight they are carrying out to redress them in Alipore Central Jail, Presidency Jail Dacca Jail, Jashahi Jail and Midnapore Jail in Bengal.—United Press Congress Special.

Royists Oppose Setting Up Rival Candidate

TILAKNAGAR, Dec. 26.

The All-India Trade Union Congress met late last night under the presidency of Mr. Sivnath Banerjee, President of the All-India Trade Union Congress and after four hours' discussion till 2-30 this morning adjourned to meet again at 9 a.m.

The Committee after heated discussion decided to set up their own candidates to stand for the ensuing elections to Provincial Assembly at Bombay in E and F Wards as the Congress Parliamentary Board had rejected the candidature of Mr. R. S. Nimbkar.

A prominent feature of the discussion was that Socialists and Royists stoutly opposed the setting up of any candidate in opposition to the Congress.

Among those prominent who attended were Mrs. Maniben Mulji, Mr. R.S. Nimbkar, V.B. Karnik Dr M.R. Shetty, S. A. Dange, B.T. Randive Mr. Someyendranath Tagore, Mr. Rajini Mukherjee, Mr. Sudhin Parmani, Mr. R. A. Khedgikar, Mr. Satyendranath Majumdar and Mr. Dutt Majumdar.—United Press.

AFFILIATION OF FRONTIER SOCIALISTS

TILAK NAGAR, December 26.

The All-India Congress Socialist Party Executive at their meeting this afternoon considered the application for affiliation of the Frontier Socialist Workers' League.

It was resolved to give affiliation to the League but it was suggested that the League should immediately change its name into "Frontier Socialist Party."—United Press Special.

Pandit Jawaharlal at Subjects Committee meeting.

HINDUS FACE DEADLY BOWLING

(Continued from Page 76.)

who hit another four off Bromley and 190 was reached. Longfield now relieved Bromley in bowling from the Gymkhana end. With a leg-glance for four off Longfield, Amar Nath was seen in his seventies while the first 200 was hoisted when innings had been in progress for 3 hours and 40 minutes.

EFFECTIVE CHANGE

After the first 200 had been hoisted, Longfield replaced Tarrant to bring in his fast bowler, Bradshaw, with the new ball and himself gave way to Murray to bowl from the Gymkhana end. This change had immediate effect as Amar Nath was caught by Scaife on the leg off Murray on his very first ball. The advent of the new ball proved good for the Europeans for they got Amar Nath out who seemed set in for a century. Amar Nath contributed a useful 74 runs which included 8 fours by being at the wickets for 124 minutes. (209-6-74). Bannerji followed to the crease after the fall of Amar Nath's wicket, to join Naoomal and soon after the score-board read 220. It seemed that Bannerji had come in fully determined to hit out and pile up the score. He hit two consecutive boundaries off Murray and soon after 230 was put up on the board. Bannerji now lifted Murray on to the Gymkhana end for a six and followed it up with a four on the next ball so that the score-board read 240, when Larwood returned to attack from the Bori Bunder end, only to be hit for a brilliant four by Naoomal to register 250. Naoomal was not satisfied with this, for he hit another four in the same over off Larwood and soon after the score went up to 260. Murray had proved too expensive and Longfield was now himself bowling in his place, while on the other hand Larwood had also proved expensive, so Tarrant was brought in his place. Bannerji did not even spare this left-hand spin bowler, Tarrant, and pulled him for a nice four to the Parsi Gymkhana tent to register 270. At 276, Longfield succeeded in disposing off Naoomal, for 26, who was out l.b.w. Though he scored only 26, Naoomal played with confidence and guts and in partnership with Bannerji had added 67 runs to the total (276-7-26). Divekar now joined Bannerji, who after some time, with a hit on the cut for one reached his individual 50, which included 7 fours and one sixer, in 57 minutes.

TEA SCORE.

At tea-time the total was 285 for 7 wickets, Bannerji and Divekar batting with 50 and 5 respectively.

PLAY AFTER TEA

Bannerji and Divekar resumed their innings after the tea-interval when Longfield, the European Captain, put on Bromley from the Gymkhana end and himself came to bowl from the other. Bannerji came in and went out, soon after resumption, being out l.b.w. to Bromley after he had added 1 run to his fifty at tea. (289-8-51). Godambe, who now joined Divekar, was clean bowled by Longfield immediately afterwards (290-9-1). Bhagwandas, the Hindus' last man now came in to join Divekar, but Longfield did not let him stay long as he again clean bowled him for one run. (292-10-0).

Hindus' first innings came to a close at 32 minutes past 4 with the total being 292.

EUROPEANS' 1ST INNNINGS

At 15 minutes to five, Summerhayes and Greer opened the Europeans' first innings and Jai, the Hindu Captain, started a double fast attack switching on Amar Singh, India's deadly bowler, from the Bori Bunder end and Bannerji from the other. The first ten was put up after 12 minutes' play. Feeling that fast bowlers are sometimes expensive, the Hindu skipper replaced Bannerji and brought in Godambe from the Gymkhana end. Bannerji was relieved only to be put on from the other end. Evidently, Jai wanted to change the ends of his fast bowlers as he again brought in Amar Singh to bowl from the Gymkhana end. On came Bannerji with his bumpers and the European batsmen were seen bending down time and again to escape them.

The Europeans had made 19 for no loss, Summerhayes and Greer batting with 8 and 9 respectively, when the stumps were drawn for the day. Extras 2.

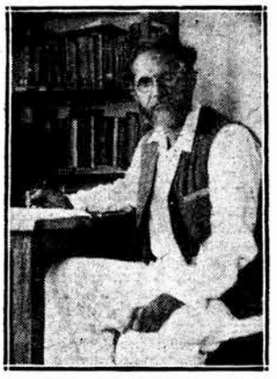
HINDUS: (First Innings).

V. M. Merchant, c Summerhays, b Bradshaw	32
D. D. Hindlekar, l.b.w., b Tarrant	19
Vinoo Mankad, c Hopkins, b Longfield	41
Amar Nath, c Scaife, b Murray	74
L. P. Jai, c Hopkins, b Tarrant	22
Amar Singh, c Larwood, b Tarrant	2
Naoomal, l.b.w., b Longfield ..	26
S Bannerji, l.b.w., b Bromley	51
Divekar, not out	9
Godambe, b Longfield	1
Bhagwandas, b Longfield	1
Extras	14
Total	292

BOWLING ANALYSIS

	O.	M.	R.	W.
Larwood	8	0	45	0
Longfield	21	5	42	4
Tarrant	26	8	64	3
Murray	17	6	47	1
Bradshaw	12	2	42	1
Bromley ...	10	1	38	1

The Patwardhan Brothers, Syt. Achyutrao (left) and Syt. Rao Saheb, have been indefatigable in looking after the arrangements for the sessions of the Congress this year. The former is a member of the Working Committee and the latter, the G.O.C. of Congress Volunteers at Faizpur.



Com. Vinayakrao Bhuskute, Chairman of Reception Committee of All-India Kisan Congress

Mahatmaji and Sardar Vallabhbhai going round the exhibitions at Tilak Nagar.

Prof. N. G. Ranga, President of All-India Kisan Congress

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Hindu Princes Have Authority To Propound Smritis

My Failure Is Stepping Stone To Success, In Which I've Full Faith

Mahatma's Rejoinder To Travancore Assembly Vicepresident's Reply And Tribute To Harijan Sevak Sangh's Work

POONA, December 26.

"My failure is a stepping stone to the success in which I have full faith. But it will come in God's own time. Mine is but to do and die. "writes Mahatma Gandhi in to-day's issue of "Harijan" under the caption, "The Secret Of It".

The article is in reply to a long article of the Deputy President of the Travancore Assembly written in order to disprove Gandhiji's statement that "the way for the great step (the Proclamation) was prepared by the gentle but persistent effort of the Travancore Branch of the Harijan Sewak Sangh".

Credit Due To Sangh

The writer had even asked the local Sangh to desist from organising public meetings and importing outsiders like Sjt. C. Rajagopalachariar to advertise their work and contrasted Mahatmaji's failure to have temples opened in Ahmedabad, where he is presumed to have the greatest influence.

Gandhiji writes: What I meant was clear from my language that the Savarna mind was made responsive by the unremitting zeal of the local Sangh in educating and preparing it. To my knowledge, there was no other body or organisation in Travancore working among the Savarnas to awaken their conscience.

There was nothing in my writing to suggest that the act of the Maharaja was influenced by activity of the Harijan Sewak Sangh.

"I Plead Guilty"

So far as my own influence is concerned, I must plead guilty to the Deputy President's charge. Not only have I not succeeded in having temples opened in Ahmedabad, but I have not succeeded in having temples opened in Wardha, after my having established myself there.

And, what is still more damaging to my reputation is that, I have not succeeded in having the only two caste-temples in Shegaon opened to the Harijans of the little village. But this confession leaves me unrepentent. My failure is a stepping stone to the success in which I have full faith. But it will come in God's own time. Mine is but to do and die.

Therefore, the glory of the miracle of Travancore belongs undoubtedly to the Maharaja, his good mother and his able Dewan. And herein is a lesson for us all who are interested in the root and branch removal of untouchability.

Right To Propound Smritis

Rightly or wrongly, the tradition in Hinduism is that a Hindu Prince has the authority, as it is his duty, to propound Smritis, known to the moderns as laws or rules, consistent with the fundamentals of religion for the due fulfilment by the people of moral obligations.

When years ago, I had discussions with the Pandits of Vaikom, they had assured me that, in spite of the Smriti which they had produced in support of their contention, they would obey regulations to the country if they were promulgated by their ruler. This belief, probably, accounts for the happy phenomenon we are witnessing in Travancore, where its population is wholeheartedly giving full effect to the Proclamation.

If other Hindu States will follow the example of Travancore, they will also perhaps, discover that their people will carry out the rules that may be issued. Anyway the people of the respective States might well prepare public opinion in the direction. But they must not relex their effort for having temples opened by their respective trustees without waiting for Princely lead.

Honourable Avenue

For, the reformers argument is that no new Smriti is required for opening temples to Harijans or for removing untouchability. Only, we may not leave out any avenue open to us for fulfilling our purposes. And appealing to the Princes to take the lead, is an honourable avenue and mostly likely to hasten success.—United Press.

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MEDICAL EXHIBITION OPENED

Karachi Mayor's Tribute To Pioneers In Indian Chemical Industry

(From Our Correspondent)

KARACHI, Dec. 26.

In the presence of a large gathering of distinguished members of the medical profession from all over India the Medical Exhibition was opened this morning under the auspices of the 13th All-India Medical Conference.

Dr. J. M. Talati, Chairman of the Exhibition Committee in requesting the Mayor to open the Exhibition, dwelt lengthily on the importance of exhibitions, both as educative and economic, the Chopra Committee Report need for Central and Provincial Laboratories, Food and Drug Pharmacy Acts and the control of proprietory preparations.

Khan Bahadur Mama, the Mayor of Karachi, declaring the Exhibition open, pointed out how the Karachi Corporation was taking adequate measures to combat adulteration of the food stuffs such as butter, Ghee, milk, flour and is now concentrating its attention on the adulteration of drugs.

The Mayor paid a tribute to the pioneers in the Indian chemical industry, including the Bengal Chemical, Bengal Immunity Alembic and N. Powel and Company.

The Mayor and the gathering then went round the stalls arranged by well-known drug manufacturers and dealers.

The Conference is commencing at 11 a.m. to-day.

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Hindus Face Deadly Bowling

Put Up 292 By Steady Play

Plucky Stand By Amarnath (74) And Bannerji (51)

LONGFIELD CAPTURES 4 FOR 42 AND TARRANT 3 FOR 64

HINDUS (1st Innings) ..... 292.
EUROPEANS (1st Innings) ..... 19 for Nil.

BOMBAY, Saturday.

All the stands were packed to capacity when the Hindus, winning the toss, sent in our Test opening pair to face the world's fastest bowler Larwood and India's veteran Frank Tarrant in the final encounter of the Quadrangular Tournament this morning.

SKILFULL ATTACK

The European attack was very skilfully managed and several changes were effected at frequent intervals with the result that the pair could get no time to settle down and gathering runs was a slow process.

OPENING PAIR DISMISSED

Tarrant, the European left hand spin bowler is always a dangerous customer and got Hindlekar dismissed for obstruction when he had collected a slow 19 after an hour's game.

Vinoo Mankad who filled the breach was equally cautious and the score went up at a steady pace with a faultless bat till Merchant gave the only chance of his 90 minute game and was caught by Summerhayes when he had just scored 32.

BRISK RUN-GATHERING

With the entry of Amarnath, the hero of the Indian Test, the game took on a new aspect, and though the bowling was no less deadly, there was some brisk run-gathering.

The Hindus scored 200 for 5 wickets at the time of going to press. Amarnath hit 73.

AMARNATH'S 74.

Amarnath made a very plucky stand. He stayed at the wickets for 124 minutes and piled up 74 before he was caught by Scaife, off Murray. Bannerji and Mankad were the other players, who gave their respective quotas of 51 and 41, which helped to bring the total of the Hindus to a decent figure of 292.

Hindus to the decent figure of 292.

Longfield captured four wickets for 42 and Tarrant three for 64.

The Europeans went in to bat and had made 19 without any loss, Summerhayes making 8 and Greer 9, when stumps were drawn for the day.

All roads lead to the Azad Maidan, where the struggle for supremacy in the finals of the Bombay Quadrangular cricket tournament, between the two strong combinations of Hindus and the Europeans began punctually at 10-30 a.m. this morning.

All the stands were packed to their utmost capacity.

There was one change in the European side, Frank Tarrant replacing Skinner while Amar Singh replaced Deodhar in the Hindus' team, the latter being unfit to play due to an injury he received, in the match against the Muslims.

Test Pair Opens

Amidst cheers, L. P. Jai, the Hindu skipper, who won the toss and elected to bat sent in India's Test opening pair, Merchant and Hindlekar to open innings.

The world's fastest bowler, Larwood and Frank Tarrant opened the European bowling.

Merchant opened account by hitting two boundaries off Larwood in the third over from the start, to put up the first 10.

The First Change

The first change in the European attack was brought about when Longfield the European leader, himself came to bowl from the Gymkhana end in place of Tarrant.

Hindlekar pulled Larwood for two and 20 was put up.

Tarrant took the opposite end in place of Larwood and Murray came to attack from the Gymkhana end at 30.

Merchant had apparently gone to the pavilion to change his pad when Summerhayes who was fielding on the boundary line near the Hindu Gymkhana tent sat down in a chair for some rest but little did he know that he would be encircled by small girls and boys for autograph. With a smile on his face he obliged these enthusiasts.

Slow Score

The scoring was very slow from the very start, restricted to occasional singles. Tarrant the left-hand spin-bowler was in good form and soon succeeded in dismissing Hindlekar (l.b.w.) for obstruction, the first wicket being lost at 36. (36—1—19). This partnership lasted for exactly one hour.

Vinoo Mankad joined Merchant

Merchant and Hindlekar, opening bats of the Hindu. XI.

but the scoring was going on very slow due to the good bowling of Tarrant and Murray the Europeans left-hand slow spin bowlers who were keeping an excellent length and turning the ball appreciably, but Longfield now brought his fast bowler, Bradshaw in place of Tarrant from the Bori Bunder end and Merchant who plays so well hit him for a four and the score-board showed 50 in 90 minutes' play which reflected the excellence of European bowling and fielding.

Vinoo Mankad drove Murray for a four on the leg and this bowler was now replaced by Bromley, who was driven to the leg boundary in the same manner this time by Merchant who followed this with another on the cut to register 60.

Merchant Dismissed

The Hindus lost another valuable wicket at 69, when Merchant in attempting to pull Bradshaw was caught by Summerhays at square-leg when he had scored 32 which included 5 fours. Merchant occupied the crease for an hour and twenty-five minutes (69—2—32).

Merchant was followed by Amarnath while Tarrant returned to attack from the gymkhana end and in his second over was cut for four by Vinoo Mankad who was also playing with confidence to-day. Another change in bowling was made when Longfield again took the ball from Tarrant. The score-board now showed 70.

After a coverdrive to the boundary by Mankad and a four for Amarnath 80 was sent up at 12-30 after two hours play.

Then both batsmen were seen at the same end due to a misunderstanding in running when Hopkins was in possession of the ball but the fielder threw the ball to the wrong end.

Double Change

At 90 a double change in European bowling was rung when Frank Tarrant replaced Bradshaw from the Bori Bunder end and Longfield came from the opposite end.

Mankad and Amarnath, both went on collecting runs at quite a quick pace now and the first 100 was put up when the play had been in progress for two hours and 10 minutes.

Longfield again gave the ball to Murray from the gymkhana end and Larwood returned to attack from the other only to be hit for a fine four on the cut by Amarnath, which was followed by another two by the same batsmen and 110 was sent up.

Larwood allowed 9 runs in his second over, the score at lunch being 123 for two wickets, Mankad and Amarnath being together with 34 and 32 respectively.

PLAY AFTER LUNCH

Murray and Longfield, the European Captain, were in charge of the European attack when Amar Nath and Mankad continued their innings after the lunch interval. The lunch total (123), was raised to 130 in the third over after resumption.

The crowd numbered about 20,000 after resumption while hundreds went back disappointed due to want of accommodation. At 134, the Hindus lost their 3rd wicket when Mankad was smartly caught by Hopkins off Longfield in the fourth over after the lunch interval. Mankad made 41 runs which included 5 fours in being at the wickets for 105 minutes. (134-3-4). The second wicket added 65 runs.

There were cheers when L. P. Jai, the Hindu skipper, came in to join Amar Nath. The score-board now read 140. Amar Nath pulled and cut Murray twice for two each and with a few more singles here and there, 150 was sent up.

DOUBLE CHANGE

The first double change in European bowling after lunch was brought about when Longfield again switched on Tarrant from the Bori Bunder end and replaced Murray by giving the ball to Bromley from the other end. 150 was soon followed by 160 when Amar Nath reached his individual 50 in 76 minutes. This pair was quite entertaining, with their brilliant and forceful strokes all round the wickets and with another boundary which came from Jai's bat, 170 was sent up. The rate of scoring had become fast at this stage, 170 being increased to 180 in no time while Amar Nath was in his sixties.

Tarrant, who was keeping up very good length from the Bori Bunder end, had his second victim in Jai who gave an easy catch in Hopkins' hands in the slips. Jai had scored 22 runs while his partnership with Amar Nath contributed 53 runs for the fourth wicket. (187-4-22). This vacancy was filled in by Amar Singh who received cheers when he came in to join Amar Nath. With an addition of two more runs, Amar Singh was dismissed by Tarrant, when he was caught in the slips by Larwood. (189-5-2). Nadomal, the famous player from Karachi, now joined Amar Nath

(Continued on Page 74.)

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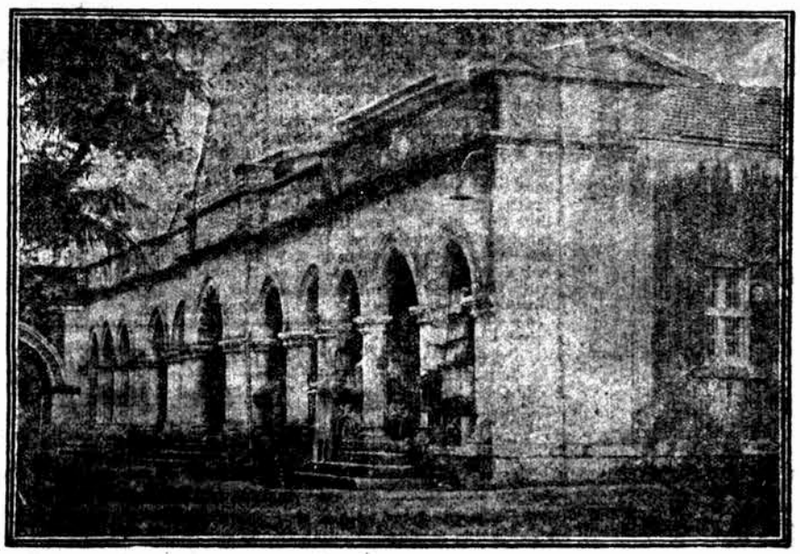

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THE RAS-SHALA AUSHADHASHRAM, GONDAL

ALL FAITHS HAVE BUT ONE GOAL

(Continued from page 52)

much so that Ahimsa became the greatest Dharma (Ahimsa Paramo Dharmah).

Then came Goutama Buddha who preached equality of all in the sphere of religion and espoused the cause of Shudras and women. Bhagwan Shri Krishna had preached the equality of Shudras and women for Moksha (absolution) the highest state of liberation from good and evil. But instead of being burnt like Bruno both Bhagwan Krishna and Lord Goutama were raised to God-head. The same lift was given to Rishabhadeva, the first teerthankar of the Jains who came to be recognised as one of the twenty-two Avatars of the Supreme described in Bhagwat. This is possible only in India where the Jains, Buddhists and followers of other faiths lived and are living like brothers in peace and goodwill.

The Jews, the fore-runners of the Christian Muslim faiths of the semitic culture found a peaceful home in the kingdom of a Hindu King of Malbar "after the sack of Jerusalem by Nabu Nabuchadnazzar." They are still in India and they have been never persecuted by Hindu Kings even when the latter were all-powerful.

When our cousins of the Vedic times, the Zoroastrians. Sun and fire-worshippers like the Vedic Aryans were persecuted in Iran, their original abode, by the Moslems they migrated to India and found a peaceful haven in a port of Gujarat and an Asylum at Navasari where the first Fire-temple was founded. This protection was granted to them by the then Hindu Kings of Gujarat.

When the Moslems and Christians fought for the possession of Jerusalem with varying success on either side for a long time, patches of Syrian Christians and early Arab Moslems migrated to the south-western coast of India and found peaceful settlements in the territories of the Hindu Kings then rulling there. The Syrian Christians built their first Church in the 11th or 12th century at Udipi, a taluka place in the South-Kanara District under the protection of the then Hindu Kings. It still stands there. Some of these Christians even claim that they have been instrumental in shaping the devotional form of religion of those parts.

For the same cause or through ship-wrecks some Arab Moslems settled in Malbar in those centuries. They were without family and were supplied with consorts by the Hindu Kings, out of kindness for their hard life, from amongst their own slaves. This is the origin of the Mophlas of Malbar who have been living peacefully with their Hindu brethren in those parts even now.

Later history no doubt has recorded the conflict of Hindus with Moslems. But it was a defensive war on the part of Hindus carried on unwillingly against a forcible attack on their most cherished beliefs. That it was not an attack on Islam itself is shown by the conduct of the Vijayanagar kings who placed a copy of the holy Kuran by the side of their throne in order to satisfy the scruples of their dependants who objected to salute the throne of a Kafir.

PROPHET PREACHED PEACE

Even now this conflict of Moslems with Hindus is, to my mind, not based on the true interpretation of the Paigambar's teachings who has expressly asked his followers to remain in peace with the idolaters. Music before Mosques or cow-sacrifice at Idds are the chief source of friction apparently. These can be reconciled by a friendly and dispassionate interchange of views, and a "modus operandi" is not impossible of being found if both sides are freed from extraneous influences which affect this conflict, keeping the sore always open. However that is a question foreign to this article. But I humbly beg to bring to the minds of our thinking Moslem brethren a couplet from one of their own greatest poets from Persia which I render below in English prose.

"God is one the same whether he is worshipped in Kaaba or Mecca."

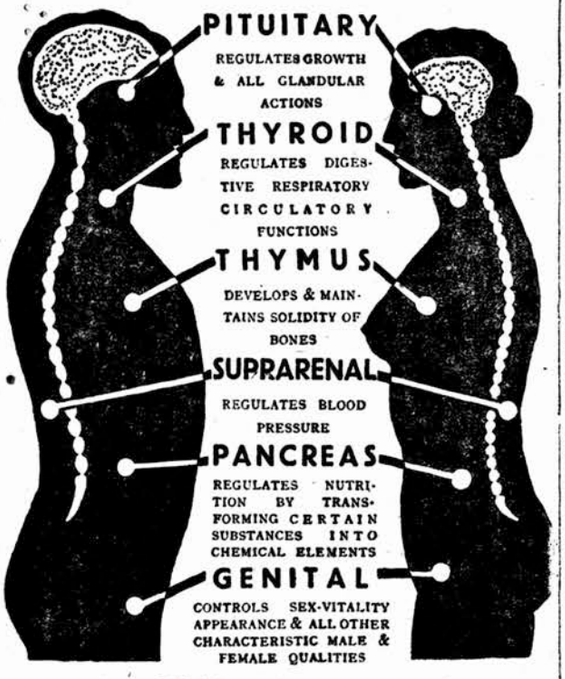
Unless and until this wholesome truth comes home to our Moslem brethren and they cease to harbour the notion that Arabia is their home (as the Anglo-Indians call England their home without ever being born there or even seeing it) there is no hope of peace or freedom for India. The youths are sure to rise against the tenets of all religious which do not appeal to them as conducing to justice, peace and hapoiness of all human beings. It is no use to try to suppress this rising force of the nation. The correct way is to regulate this force in consonance with the past culture of Hindustan and prove it to be really the Asylum of the persecuted as she was in her glorious times of national freedom.

SURE WAY OF KEEPING YOUNG

THE IMPORTANCE OF GLANDS

The biological researches made during recent years have revealed that the human body contains a number of important centres (as shown in the figure) which are to be regarded as key points from where LIFE ENERGY and VITALITY are all distributed throughout the body.

SIGNIFICANCE OF THE ORGANS



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O. K. 218. Illustration copywright.

GET RID OF SELFISH "LEADERS"
An Appeal To Poor Muslims

By Dr. M. H. MAROOQUI

The selfishness and the individualism that Muslim Politics in India has developed, owing perhaps to the community's lack of political consciousness is something appalling. It has become impossible for us to think in terms of community or country. A big Ego is writ across our every activity. Either a quest for Ministership amongst the upper ten, or job-hunting among the lower, directs our activities. There is no policy, no principle, no organisation to lead the Musulmans to any definite political goal. Old institutions are revived and new ones spring up, not in support of the country's struggle, not with a view to better the condition of the people, not with a view to advance the interest of the Musulmans as a community but simply at the time of elections to be used not even as a political lever but as mere instruments of aggrandisement of individuals or small cliques, to secure jobs for them or to make them pass as 'leaders' and 'Bara Sahibs'. Will the Musulman worker, the peasant, the artisan in this country ever wake up and demand salvation not from the Government but from their own "leaders," at the altar of whose self-aggrandisement they are betrayed and their interests sacrificed? Will they formulate their demands, force the hands of their leaders or steer clear of them and openly, fearlessly and honestly condemn them? Individual reputations in a national struggle matter nothing. Their interest, even less. How long will this mass exploitation be permitted to go on uninterrupted at the hands of the men of our own community. We have to hang our head in shame when we feel that instead of being any use to other communities we are a drag on them—a disgrace that can only be wiped out by a vast campaign against the treachery of our "leaders." I appeal to the poor Musulmans to rise, organise and try to stand on their own legs, and then associate with other communities with clean hands and clean conscience. I hope, yet with fear that my cry will not be a cry in the wilderness, that the poor Musulman has still the honesty and driving force left to make himself a true patriot and push along, equally, self-respectingly with other communities. If we wish to divide the spoils, in honesty we cannot shirk the fight.

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CHILDREN'S OWN CORNER

CONDUCTED BY

THE ALL INDIA CHILDREN'S ASSOCIATION

INCORPORATING BALKAN-JI-BARI

[MOTTO EDUCATION & ENTERTAINMENT]

My dear Sisters & Brothers,

Our Indian National Congress is holding the 52nd Sessions to-day at Faizpur—a village of Maharashtra. I believe our young readers know what is Congress and what its work is. As the only and premier organisation of our country fighting for the freedom which we lost years ago, the Congress fully deserves our respect.

So as our leaders will be considering over the various problems, let us all pray to the Almighty for the success of their work. And if we cannot do anything else, let us on this occasion take a vow that for the sake of our dear Motherland, we shall not care for the false luxuries any more and try to be Swadeshi as far as possible, even as we resolved at our last All-India Children's Gathering.

It is a pleasing to see that the Congress is being held in a village. Hitherto the villages in India have been absolutely neglected. The villages which give us practically every thing—food, clothes, etc., etc., are forgotten by us. Thanks however to Mahatma Gandhi who has started the village movement and revealed to us the beauty and usefulness of the villages. Let us hope the villages would receive their due attention henceforth.

You know the President-elect also. This is the first time in the history of our Congress that the same President has been elected continuously for the second year: Such is the esteem and regard that Pandit Jawaharlal Nehru commands at the hands of the nation. May the reins of our country remain safe in his hands, and may his guidance bring our liberty nearer. . . . Thus let us pray—Verily the prayers of children are easily heard by the Lord!

THE FLAG OF INDEPENDENCE.

Mother!

One day this flag with all its glory will wave high up in the air. It is marked with blood—yes, the blood of martyrs. Swaying with the song rising from thirty-five crore throats, (twice thirty-five crore hands will protect it with patience and peace).

Mother!

One day this flag with all its dignity will wave high up in the air. It is the embodiment of our aspirations—the emblem of peace—the symbol of harmony. It is the Flag of Independence—yes, the Flag of Indian Independence—Mother!

—Khemo K. Mahtani.

OUR MOTHERLAND INDIA.

INDIA that was once the crown of the world, is now at mercy! India where streams of gold and silver flowed is so reduced to poverty that her children have to look for a meal—nay, for a piece of a bread! It is like a wheel of a car or a carriage, which is sometimes at the top and sometimes at the bottom!—Alas! Alas!!

We know that, of the Indian manufactures, the most remarkable was that of the cotton cloth, the beauty and delicacy of the texture of which has never yet been approached in any other country. The brilliancy and permanency of many of their dyes has not been equalled in Europe.

Dr. Wize has said that "India's wealth and glory attracted the greedy eyes of Alexander the Great." It is told that when he was approaching the Mother India, after crowning himself with the triumph over Persia, he addressed his army thus: "We are going in a country which is eminent as the 'Golden Hindustan.' Persia feels ashamed before this Golden Bird".

History as a witness can say a lot. It is commonly known that when Mahmmud Guzni laid his hands on the Somnath Temple,

BALKAN-JI-BARI

The All-India Children's Association

Have you joined this great Brotherhood, which tries to make children as happy as possible, and believes in letting them be good by themselves?

Send for its full particulars to-day, mentioning your full name and address, stating your age and enclosing nine pies stamps only to cover the postage.

DADA—"Gulistan".
Khar—Bombay.

NATURE SUBLIME
(Drawn by Bro. Vrajlal J. Mistry, aged 12 years).

PUSHPA

The Children's Own Paper

The January issue will be a Special New Year Number containing varied matter full of "Entertainment and Education", illustrated from page to page. It will have many art plates and coloured pictures as well.

The first issue of the Gujerati edition of "Pushpa—The Children's Own Poper" will be out on 15th January 1937.

Be Sure of Your Copies.

This little lady—Sis. Sheila Motwane, whom I suppose you know already as Member No. 1 of the Balkan-ji-Bari, desires to convey to all our readers—young and old, and to all those enrolled in the All-India Children's Association Happy Greetings and Best Wishes for their health and happiness throughout the New Year, by her Smile and via media this Corner.

These three young men are three young girls—(left to right) Sisters Sarala Munim, Hasu Mody and Usha Mehta, who are enthusiastic about helping the All-India Children's Association and want to start a Branch of the Balkan-ji-Bari at Bombay proper, as soon as possible. We on our part wish them all success and hope they will retain their enthusiasm.

Sis. Sundari, whose beautiful letter, to Sjt. Gijubhai, you will read elsewhere in these columns.

CHILDREN'S OWN CORNER

his joy knew no bounds. Why? Because he had become the sole Master of a vast treasure.

The famous pioneer of the British Empire in India, Lord Clive, said, "difference between London and Murshidabad is that a multi-millionlare of the former becomes shameful before an ordinary rich-man of the latter." Above evidence shows that even one city of India was richer by far than any country of England.

Henry Cotton tells us that the trade and commerce of Dacca alone, in those days, amounted to more than Rs. 100,000,000. What about the whole of India, then?

Above proofs are a few out of thousands which can easily prove that India was rich in the olden days, and could again be rich, if only we her children try to do our duty to her properly.

—Sent by Bro. Jagu T. Butani.

THE CONGRESS PRESIDENT.

My first is in Rajendra but not in Patel,
My second is in Patel but not in Wedderburn,
My third is in Wedderburn but not in Ansari,
My fourth is in Ansari but not in Hume,
My fifth is in Hume but not in Sarojini,
My sixth is in Sarojini but not in Henry,
My seventh is in Henry but not in Motilal,
My eighth is in Motilal but not in Dhar,
My ninth is in Dhar but not in Yule,
My tenth is in Yule but not in Banerji;
My eleventh is in Banerji but not in Bose,
My twelfth is in Bose but not in Gandhi,
My thirteenth is in Gandhi but not in Rai,
My fourteenth is in Rai but not in Basu,
My fifteenth is in Basu but not in Gokhale,
My whole is the idol of India as you know!

The solution of this enigma is Jawaharlal Nehru, the Congress President: could you find this out by yourself?

—Jacob Isaacs.

SOME RIDDLES

Which are the lightest—Scotsmen, Irishmen, or Englishmen?

Englishmen, for, though in Scotland there are men of air (Ayr), and in Ireland men of cork (Cork), in England there are lightermen.

Why is a fishmonger never generous?

Because his business makes him sell fish.

What is it that can go all round a wood and yet never get in?

A fence.

HOW COULD HE?

"I've just sold my old bicycle for five shillings!" exclaimed Jimmy, joyfully.

"Really? What are you going to do with all the money?" asked his sister.

"Ah, I know!" exclaimed Jimmy after a moment's thought. "I think I'll buy some new mud-guards for the bicycle!"

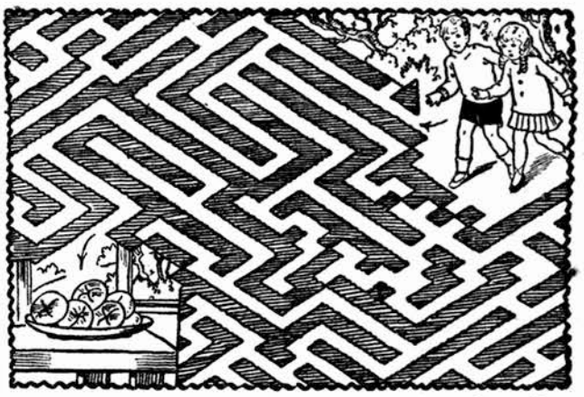
"HUE AND CRY"

Nowadays we say that a "hue and cry" has been raised when there is a disturbance and everyone is talking about a certain thing, but originally it was a phrase used in English law to denote the old custom of pursuing a criminal with horn and voice.

Then it was the duty of any person discovering that a crime had been committed to raise the "hue and cry", and his neighbours were expected to turn out in a body to assist in discovering the guilty person.

Those who responded to the raising of a "hue and cry" were in the position of a modern policeman, judge, member of a jury and executioner, all rolled into one. They were justified in arresting the person pursued, even if it turned out later that he was innocent, and if he resisted arrest he was promptly cut down by those chasing him when he was caught. In olden times, most of such criminals died before they could be brought to face a judge.

Children of Balkan-ji-Bari, the All-India Children's Association at play.



Malti and Madhav had gone for an early morning walk in the woods with their chums, but suddenly they all felt so hungry. "There are hot cross buns for breakfast, too!" cried Malti. "We mustn't be late for those!" And away they all raced, but Malti and Madhav lost their way.

Can you help them to find the right path? Start at the arrow by Madhav, and mark the path with a pencil. Remember you must not cross any shaded lines. Then, if you turn the picture all ways you will find also their four chums hidden away. You have to mark these too with crosses.

After completing the picture as directed, cut it, and attach it to a slip bearing your name, whether boy or girl, your age and full address. Then send it to Dada—"Gulistan,", Khar-Bombay, so as to reach him within a fortnight from to-day.

All boys and girls studying upto Matric can take part in this competitipn. Only those who are enrolled in the Children's Association must mention their Certificate Number and the others should enclose a one-anna stamp as entry-fee. Children of the same household, neighbourhood or class can send their entries all together under one cover. A large number of prizes will be awarded.

CHILDREN'S ASSOCIATION.

Children under 12 years can join as members, boys and girls between 12 and 16 years can become companions and elders wishing to be helpful can also be enrolled either as associates or patrons.

No distinction of caste, colour, creed or sex is observed for enrolment in Balkan-ji-Bari, the All-India Children's Association, and one has to pay a very nominal fee which is to be given only once for ever.

If you like to have full particulars of the Association and the enrolment form, please send for them, stating your age and full address and enclosing nine pies stamps only to cover the postage.

If you think we could be of any service to you, please let us know and we shall do our best to be helpful. We shall be glad also to receive matters from you for publication in this "Corner."

Kindly address all communications directly to:—

DADA—"Gulistan,"
Khar—BOMBAY.

All Good Wishes from
Your loving,
Dada

UP IN THE AIR

(From an unusual angle)

Englishman Through Chinese Eyes

"THE ENGLISH CRPACITY FOR INCONSIST ENCY IS MERELY A SIGN OF ENGLAND'S GREATNESS"

By LIN YU-TANG, PH. D.

A Chainaman feels affinity with the English and believes they hold the secret of living. It is seldom that a more delightful study has been given the West than this, which clothes its wisdom in humour. It is part of an address given by Dr. Lin Yu-Tang before the Mid-Pacific Association in Shanghai.

Ten or fifteen years ago there was a Shanghai editor of a great Chinese daily paper who consistently avoided comments on the most important questions of the day. In time he developed the reputation for editorially handling "distant and not immediate topics, foreign and not domestic problems, and general and not specific subjects," such as The True Duties of Citizenship The importance of Obedience in Children, etc. I am going to follow that worthy gentleman's example by not talking about the problems of the Pacific.

I am going to speak of my impressions of the white man. I am not going to tell the truth, at least not the whole truth, so you need not be scared.

All nations to-day seem to be in a frightful fit of bad temper. We cannot help asking why it is so, because where human events are in a mess, the human beings must be at fault. We are forced to ask ourselves, what are the psychological limitations of the European which make peace so difficult in Europe? I would never for a moment question the intelligence of the European race. But the sad part of it is, after all, intelligence has very little to do with the course of human events, which are more dictated by our animal passions.

Big And Powerful Jaws

Progress in Europe is not the result of the white man's thinking, but of his lack of thinking. If there were a single supreme Human Intelligence to-day put at the head of Europe and guiding its entire destiny, Europe would not be what it is to-day. Modern Europe is not ruled by a single supreme Human Intelligence but is ruled by three men with big and powerful jaws—Signor Mussolini, Adolf Hitler and Josef Stalin. You know what I mean: some faces are like triangles, with the broad base situated below (the dictators and men of action), and some faces are like inverted triangles (the men of ideas and thinkers: Bertrand Russell, for example). The man of intelligence and the man of action belong to two entirely different types The German nation could swear allegiance to "God and Hitler," but if an English Nazi party were to swear allegiance to God and Bertrand Russell, Bertrand Russell would die of shame. So long as Europe is ruled by these men with big and powerful jaws and so long as you are willing to be ruled by men with big and powerful jaws, Europe must continue along its present lines of development and head for the abyss it is heading for to-day.

Both Love A Good Liar

But I am going to speak about England in particular, for several reasons. First, because as a Chinese, I feel all foreigners in China are Englishmen. The International Settlement in Shanghai is known among the Chinese as the "British Settlement," and we are probably right. Secondly, because the English show more sense and less sensibility. I would at any time twist the British lion's tail rather than pin the whiskers of a Japanese marine. The British lion has a better sense of humour. And thirdly, because I feel I understand England better. I feel the spirit of the English people is more akin to the spirit of the Chinese people for both nations are worshippers of realism and common sense There are many points of similarity between the English and the Chinese in their modes of thinking, and even in their modes of speech. Both peoples have a profound distrust of logic and are extremely suspicious of arguments that are too perfect. We believe that when an argument is too logical it cannot be true. And both countries are gifted more at doing the right thing than at giving happy reasons for doing them All Englishmen love a good liar, and so do the Chinese. We love to call a thing by anything except its right name. Of course there are many points of dissimilarity (the Chinese are more emotional for instance) and the Chinese and English sometimes exasperate each other, but I am digging at the roots of our racial make-up.

Now it is very difficult to appreciate this quality of English greatness, and I propose to initiate you into the beauties of it. The English nation has been misunderstood, and it takes a Chinese to understand the English racial character properly. The English people have been accused of hypocrisy inconsistency, a genius for muddling through and a notorious lack of logic I am making a defence of English inconsistency and English common sense.

In order to appreciate England, one has to have a certain contempt for logic. All this misunderstanding of the English people arises from a perverted idea of the true function of thinking. There is always a danger that we regard abstract thinking as the highest function of the human mind to be valued over and above simple common sense. Now the first function of nations as of animals is to know how to live, and unless you learn how to live and adjust yourself to changing circumstances all your thinking is futile and a perversion of the normal function of the human brain. We all have the perverted idea that the human brain is an organ for thinking. Nothing is further from the truth. That view I submit is biologically incorrect and unsound. Lord Balfour has wisely said that "The human brain is as much an organ for seeking food as the ape's snout." After all the human brain is only an enlarged piece of the spinal column whose first function is to sense danger and preserve life. We were animals before we became thinkers.

"Muddling Through"

The so-called logical reasoning is only a very much belated de-

(Continued on page 84)

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EXPERT OPINION

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No True Portrait Of Christ In Existence

Early Pictures Of Him Not A Bit Like Those Of Middle Ages And Latter Bear Little Or No Likeness To Modern Paintings

If you were asked to say what Jesus was like when He lived on earth among men, what would you reply?

You would most probably point to one of the many pictures or models seen in churches, and say, with all the authority of the Church behind you: "That is the true representation!" But would you be right?

The Council of Christian Churches some time ago desired to settle the question. They agreed to take a vote on the subject, and that a "manly figure" was the best conception.

On the other hand, there are thousands of earnest christians who prefer the representation to be more on the lines of the "gentle and meek" Jesus, and they have the backing of the pictures of many generations, writes Mr. Stuart Martin in "Answers".

Again, it may be urged, it does not matter whether Jesus is pictured as manly or meek so long as we have a portrait that is accurate, for naturally His mood changed with circumstances. Where, then, can we find a true portrait of Jesus?

There are in all several thousand pictures of Him, painted by great masters, from the time when He was the Child in the Manger to the day of His final agony on the Cross. And there are many of His Resurrection also.

The early pictures of the first centuries A. D. are not a bit like those of the Middle Ages. Those of the Middle Ages bear little or no likeness to modern paintings.

One portrait may represent an olive-skinned type, another may look like an Arab, in a third there is a trace of the Anglo-Saxon. Is there any criterion, any final authority to appeal to in the midst of all this difference?

Not In His Life Time

No picture of Jesus was painted during His lifetime. After He was crucified images of Him in whatever form were forbidden by Roman law, because it was an offense, for which death might be the penalty, to carry, or have in one's possession, a representation of anyone who had been executed as a felon.

Again, the early Church did not want any pictures, tokens, or images. Eusebius, the historian, tells that churches had no pictures or images of Christ within their walls because it was held that to have them would be to break the Second Commandment: "Thou shalt not make unto thee any graven image....."

The earliest portraits recorded represent Christ as a clean-shaven young man, or as a youth. For a few centuries after that He was represented as a man. Some pictures showed Him bearded, some without a beard. Some showed His hair as black, some golden, some brown, some nondescript.

Tradition Says.....

The Gospels do not contain a description of our Lord, but John of Damascus, in the eighth century, stated that "there was a letter in existence from one Lentulus, President of People of Jerusalem", to the Roman Senate. The letter gave the following description:

"... a man of tall stature, beautiful, with a venerable countenance which they who look on can both love and fear. His hair is wavy and crisp, somewhat wine-coloured, and glittering as it flows to His shoulders, with a parting in the middle, after the manner of Nazarenes.

"His brow is smooth and most serene, His face without spot or wrinkle, and glows with a delecate flush. His mouth and nose are of faultless contour; the beard is abundant and the hazel-coloured like His hair, not long, but forked. His eyes are prominent, brilliant, and change their colour... He has never been seen to laugh, but oftimes to weep..."

There you have the model for most of the paintings after that date, and the model which has remained largely until to-day. The unfortunate fact, however, is that the description cannot be relied upon, for the letter of "Lentulus" was a forgery.

No such person as Lentulus existed, and no letter of this description was sent to Rome. The forgery was the work of an over-enthusiastic cleric.

Michelangelo cast aside this description and legend when he painted his vigorous "Last Judgment", the picture now in the Sistine Chapel, Rome. He made Jesus an athlete, with strong limbs, cleanshaven, terrible in wrath.

The picture has remained in the chapel since it was unveiled in 1541. It caused much criticism, just as there was criticism over many pictures of the death of our Lord.

The Veronica Veil

The Rome contains other portraits, totally different from that of Michelangelo. One is the traditional handkerchief portrait of Pudens. Pudens was a Roman senator who embraced Christianity. He had two daughters, Prasside, and Pudenziana, who asked St. Peter, when he visited them, to draw a picture of Jesus.

St. Peter, it is alleged, borrowed a handkerchief from one of the girls, and in an inspired moment made a drawing with a stylus. That faded, frayed bit of linen is a sacred relic in the Vatican now, but few see it.

There is also the Veronica veil. Tradition tells us that on His way to the Crucifixation a woman named Veronica handed, in pity, her veil to Jesus to wipe the perspiration from His face. He placed it on His face, and when He handed it back, there was His imprint or His features! The veil is to-day preserved in St Peter's, Rome.

Then there is the portrait of the Holy Shroud. This is said to be the Shroud that was wrapped round His body when He was buried after being taken from the Cross. On it are said to be the impressions of His entire body and face and head.

Catacomb Search

One of the earliest pictures of Jesus in the Chapel of Santa Sala, Rome. It is said to have been done by a Greek artist monk in the first century. But critics have said that it is a purely imaginary portrait done by a person named Lucas much later.

For hundreds of years there was searching among the catacombs of Rome for pictures or plaques of Jesus. Several heads have been found, but these have never been proved to be authentic, having been done long after His life closed.

The earliest of all is a small mosic, which some claim to have been made shortly after His death. But it is impossible to dogmatise on its origin or its date.

Critics disagree, and much depends on the religious convictions of those who wrangle. The artist of that bit of mosaic is unknown. Was it created by an early Christian or by a Roman? Was it taken from some other picture, or was it entirely imaginary? Nobody can tell definitely.

Faith That Persists

A declaration by the Church Fathers as late as the year A. D. 754 made it clear that they did not accept any picture or representation. They went further. They declared that the form of Jesus "was too exalted to be figured in human art" because it was not fit that His body should be presented as analogous to any human body in any material.

Did painters, in spite of that pronouncement, still continue to copy each other through the ages, adding a bit here and there to conform to the ideas of their times?

That may be the explanation of the great similarity of many pictures; or there is the comfort of the faith that the relics so preserved in Rome and elsewhere were actually truthful representations.

That faith, in spite of the critics, cannot easily be shaken. But beyond it we seek proof—actual, definite, convincing, indisputable proof—in vain.

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Englishman Through Chinese Eyes

(Continued from page 82)

velopment in the animal world and even now it is still highly imperfect. Mankind are only half-thinking and half-feeling animals. The type of thinking which helps one to get food and get along in life is a higher, not a lower, type of thinking, because this kind of thinking is always sounder. This type of thinking is usually called common sense. Now action without thinking may be foolish, but action without common sense is always disastrous. A nation with a robust common sense is not a nation that does no thinking, but rather has subjugated its thinking to its instinct for life and made it harmonious with it. Thinking of this type profits from the instinct for life, but is never against it. Too much thinking will bring about mankind's destruction. The English people think, too, but never allow themselves to be lost in their own thoughts and logical abstractions. That is the greatness of the English mind, and the reason for England's ability always to do the right thing at the right moment. It is also the reason for the English ability to fight the right war on the right side from the Spanish Armada to the Napoleonic wars, down to the Crimean War, the Great World War and the Italo-Abyssinian War. She always fought the right war and always called it by the wrong name by giving wrong reasons for it. That is the reason for England's amazing power and vitality. You may call it "muddling through" and inconsistency and hypocrisy. At the bottom of it all is the English robust common sense and a level-headed instinct for life.

In other words, the first law of nations as of individuals is the law of self-preservation, and the more a nation is able to adjust itself to changing circumstances, the sounder is its instinct for life, logic or no logic. "Consistency," Cicero says, "is the virtue of small minds." The English capacity for inconsistency is merely a sign of England's greatness.

Empire Is Glorified Piracy

Take the amazing British Empire, for example, still the greatest empire of the world. How did the English people do it? By the entire absence of logical reasoning. The greatness of the British Empire is based, you may say, on English sportsmanship, English endurance, English guts and the incorruptibility of English judges. All that is true, but there is a greater reason: the greatness of the British Empire is based on the English lack of cerebration; the lack of cerebration, or insufficient cerebration, produces moral conviction, and moral conviction produces moral strength. The British Empire is based on the Englishman being so cocksure of himself and his own superiority. No nation can go about conquering the world, unless it is quite of its "civilising" mission. The moment, however, you begin to think and see something in the other nation or the other fellow and his ways, your moral conviction leaves you and your empire collapses. The British Empire still stands to-day because the Englishman still believes that his ways are the only correct ways, and he cannot tolerate anybody that does not confirm to his standards.

Thus the British Empire itself is based on an entirely illogical proposition. Its foundation actually dated back to the pirate days of its supreme struggle with the Spanish Empire in the times of Queen Elizabeth. But when pirates were necessary for the expansion of the British Empire, England was able to produce enough pirates to meet the situation, and glorified them. And later, when the industrial revolution called for colonial markets she developed an instinct for founding colonies and made another astounding discovery of her "civilising" influence, and an English poet, Rudyard Kipling, soon discovered the "white man's burden" and the consciousness of the white man's burden and England's civilising influence helped the Englishmen through as nothing else would. Of course, nothing could be more ridiculous, but nothing showed a sounder instinct for life.

Sheer Stubbornness

Yet if you think that this is mere thickheadedness and there is nothing more to it than a merely negative virtue, consider the other side of the picture. Certainly the development of the British Empire was unprecedented in mankind's history, and certainly such an Empire could not be held together merely by an absence of logic. In the hands of any other nation, the British Empire would have fallen by its own weight, for the problem of holding an Empire from Australia to Canada together would have taxed the most statesmanlike minds. Only the English mind could have solved it and it did so by inventing the British Commonwealth. The British Commonwealth is actually a League of Nations, with the difference that it is a League of Nations that really works. The English people are probably unaware that it is a League of Nations for they have the knack of doing a thing without knowing what it is. I don't know how the English people discovered the formula, but somehow or other they have discovered it or stumbled into it by their sheer commonsense and capacity for adjustment to realities.

Or take the case of the English language. The English language is to-day the nearest equivalent to an international language. How did the English people do it? By an equally absurd absence of logic, by the sheer stubbornness of the Englishman in refusing to speak anybody else's language.

The English maxim is: When you are travelling in Rome, do exactly as you do at home. This is the only poem I ever composed in English. It is the most illogical thing, but again it has turned out to be the right thing, and English to-day has established itself as incontrovertibly the international language of the world. And so on in all the different aspects of her national life. Her Anglican Church is a theological anomaly. Theologically, it is a hodge-podge of Roman mutton with English sauce, a popish theology without a pope, merely the expression of the political sense of Henry VIII. It is absurd, it is ridiculously illogical and to-day it is hopelessly antiquated, but some eight years ago the English Parliament still refused to revise its prayer book. It is a supreme example of the English spirit of compromise. But it is a Church that works and survives to this day.

A Patchwork Constitution

The English constitution is another masterpiece of English patchwork, and yet in spite of its being patchwork, it offers the English people a real guarantee of their civil rights.

The English form of Government is in itself a contradition, a monarchy in name and a democracy in reality, and somehow the English people do not feel any conflict in it. The English profess the greatest love for and loyalty to their king and then proceed to limit the expenditures of the royal household through their Parliament. Some day England will yet become a bolshevik state with the English king still on his throne, and under the leadership of a most die-hard conservative cabinet. England is already a socialist state to-day, taxing her aristocracy out of their landed estates and castles—without calling it by that name—and England may in a short time turn labourite; but one feels the process will take place so smoothly that there will be no violent shake-up. I feel confident that the basis of English democracy will stand the strain of any crisis it may have to pass through, just by its sheer dogged sense of reality and a kind of robust animal instinct for life.

Plum Pudding In Desert

And so there goes the Englishman, with his umbrella and unashamed of his umbrella, refusing to talk any language but his own, demanding marmalade in an African jungle and unable to forgive his boy for not producing holly and a plum pudding in an African desert on Christmas Eve, so sure of himself so terribly cocksure of himself and so terribly decent. There is an inevitability about his words and actions and gestures when he is not looking like a dumb persecuted animal. You could predict exactly what an Englishman would do even when he sneezes. He would take out his handkerchief—for he always has an handkerchief—and mutter something about the "beastly cold." And you could tell what is going on in his mind about Bovril and going home to have a hot bath, all as inevitable as that the sun is going to rise in the east next morning. But you could not upset him. That cheekiness is not very lovely, but is very imposing. In fact, he has gone round conquering the world with that bluff and that cheekiness, and his success in doing so is his best justification.

For myself, I am rather intrigued by that cheekiness, the cheekiness of a man who thinks that any country is dog-gone and God-forsaken whose people do not take Bovril and do not produce an inevitable white handkerchief when the correct moment comes. One is lured to look behind that extremely brazen front and take a peep at his inner soul.

Of course, there is something in it. His soul is not such bad stuff and his cheekiness is not just side and airs. I sometimes feel that the Bank of England can never fail just because the English people believe so, that it can not be closed simply because "it isn't done." The Bank of England is decent. So is the English Post Office. So is their Manufacturers' Life Assurance. So is the whole British Empire, all so decent so inevitably decent. I am sure Confucius himself would have found England the ideal country to live in.

First Of Civilisation

The true test of a civilisation is not how you are able to conquer and to kill, but how you can get the greatest kick out of life and for these humble arts of peace, like feeding birds and raising orchids and cooking mushrooms and being happy in simple surroundings the West has still a lot to learn from China. Someone has said that the ideal life is to live in an English country house, engage a Chinese cook, marry a Japanese wife and take a French mistress. If we could all do that, we would have moved on in the arts of peace and could then afford to forget the arts of war. We would then know how to live and forget how to kill. You Christians may object to this scheme, but I believe such co-operation in the art of living will mark a new era of international understanding and goodwill and make the modern world safer to live in. It is a better programme than that which Mussolini is preparing for us. It is more convincing.—"World Review."

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Britisher Shows Way To Utopia

(Continued from page 66)

Of course, where a privileged few rule unjustly at the expense of all, "dwelling like an armed band in a hostile country," there is bound to be fear of an ultimate Judgment Day; with the people in uprising, demanding account and taking their due. Those selfish few do need all the force they can gather to shield themselves from the wrath of their own people. But living among friendly neighbours, whom one has not robbed, with security and real equality of opportunity a fact there is neither fear nor ground for habitual violence, nor need for severe punishments to be inflicted by a police or army force upon an unfortunate transgressor. Furthermore, the author assures us, "in a society of equals you will not find any one to play the part of torturer or jailer, though many to act as nurse or doctor." Briefly, then, their code of penology is based on the precept of Jesus—'Go and sin no more;' and the Utopians consider this a sufficient deterrent and corrective.

SORDID SQUABBLES

In the field of matrimony, with the elimination of the motives dictated by economic necessity and property quarrels, the New Order has found no need for recourse to "such lunatic affairs as divorce courts.....Fancy a court for enforcing a contract of passion or sentiment," muses the author. Naturally, concedes the Briton, even under the new system disappointments and difficulties of passion and sentiment are unavoidable in the relation of the sexes. But they "are not so mad", says Morris, "as to pile up degradation on that unhappiness by engaging in sordid squabbles about livelihood and position, and the power of tyranny over the children who have been the results of love or lust." As the visiting observer expresses it in 'News from Nowhere,' not being burdened by self-inflicted diseases, they take "the keenest pleasure in all the life of the world," exercising all their faculties reasonable strife with nature,"; it being a mark of great distinction among them not to be unduly self-centered; love itself ceasing to be either commercial or "artificially foolish." He also finds that the new generation of Englishmen does not spend its life-energies in class struggle, oppression, and mutual extermination. Now, their intelligence is being taxed in the vital and never-ceasing struggle against the "tyranny and ficleness of nature"; and this is done in order to make life more joyous for all. It is well to be reminded again and again that where the passions of the jungle divide and rule mankind, there can be neither peace, nor order; nor loviiness and security for the individual, or society as a whole. But a system which offers full freedom to the development of the best in man, basing its own security upon the indestructible pillar of individual happiness in its unhampered growth+ such a society has nothing to fear, less to regret, and can maintain its own against all hazards of possible encroachments.

Is there, under the new set-up, any interference with personal liberty and rule of democracy as understood by protagonists of republican rule? According to the author, none whatsoever. In matters strictly personal—dress, food, drink, housing, expression of one's latent talents, and conscience—every one is free to follow his own inclination. It is obvious, however, that, in this happy future, as today, one's own liberty must end where the equal liberty of other persons justly theirs. It is equally clear that only where the welfare of the community as a whole is fully guaranteed can a similar guarantee be extended to the individual members.

Under the resurrencted tyranny of modern dictatorship, there is raised the ethnic problem of a "race" question. In their foul efforts to create greater confusion and to fan the worst passions in man, the dark forces of social reaction have invented a myth of "superiority." It is the old immoral game all over again—by dividing men into warring groups, the black cat of greed and brutal egotism can feed itself best on the sorrows of all. In 'News from Nowhere' the author illumines this issue with some wholesome and practical counsel. The foolish and envy-ridden prejudices and fears of nations can be annihilated by the understanding, says the Briton, that "the different strains of blood in the world can be serviceable and pleasant to each other, without in the least wanting to rob each other; (since men) are all bent on the same enterprise, making the most of our lives." Not by dividing humankind with silly or dark and threatening notions, and not by savage persecutions of helpless minorities, but by making closer human ties and by working together in the neighbourly fashion for a common good can the safety and happiness of each and all be found. Only thus can peace be maintained and life's glorious adventure made a personal and universal success. Particularly, in local, national and racial, or ethnic, co-operation and all-round equality of opportunity for natural growth and enjoyment, can the finest in each find the fullest expression. In the welfare and service of all, one's latent potentialities are fully manifested.

THE DREAMER'S PHILOSOPHY OF LIFE.

With the eye of a visionary, William Morri slooked at the mountains and valleys, at the hillsides and waterways, at the animal kingdom and Man, and saw a single phenomenon to be understood, appreciated, and to be made the most of; for Man, the Rational Being, to work and rejoice with in peaceful accord. Revolting against the heartless unhappy labours of a mechanical life which enslaved mankind through the haphazard and sly manipulations of an unethical minority in authority and power, he allocated a full half of a century of determined struggle and trial for a transition period from the Machine Age to the Epoch of Free Craftsmanship; with "machine after machine. . . quietly dropped under the excuse that the machines could not produce works of art, and that works of art were more and more called for." He believed that in freedom fellowship, handicraft and imagination, fed by culture, life itself can be accepted "as a pleasure, and the satisfaction of the common needs of mankind and the preparation for them as work for the best of the race." Even railways, thought the poet, can be discarded without material loss, since life and happiness can be planned and derived in a leisurely manner, without neck-breaking speed. The natural elegance of flowery riverbanks, hillsides, meadows, graceful trees and singing birds can fully compensate for the loss of artificial book-life. A well-rounded life, free from man-made anxieties, begets eagerness, exertion, appreciation of beauty and offers ample leisure for the propagation of kindness, helpfulness and understanding where those qualities lack full play. Useful labour can be made natural, as well as easy of performance, in beautiful and interesting surroundings. Even workshops, the author tells us, can be surrounded by fine gardens, "marvels of loveliness." He saw no need for people to act "fidgety and quarrelsrome"; and the very fields of agriculture can be treated everywhere "as a garden made for the pleasure as well as the livelihood of all." The distressed office, shop, factory and farm hands can be readily changed, as in the book by the nimble hand of the Oxford-craftsman, into sun-browned people "who had cast away riches and attained wealth." The grand wish of our own American forefathers for a life of peace, freedom, equality and justice for all is used by the Britisher as a base for his new social life. Let the reader treat himself with a mental flight where he can perceive on the distant horizon the British Islands inhabited by a people all gaily dressed, cheerfully working at their freely-chosen, stirring tasks; the men of science and letters gladly exchanging duties with the field-workers; all in passionate love with Mother Earth, and looking upon Nature as a most absorbing drama and Man "a part of it all." An England turned into a book, where "the spirit of beauty breathes in every line, (and) a sense of music and of colour is everywhere abundant." —this is the poet's answer to the Yankee's dream of a nation turned into an Army. Then comes reality.

After all, is this mere fancy, entertainment only; never to forsake the printed page? Well, one never can tell when words take up their mighty wings setting ablaze the world with great doings. "I have not been talking to thin air," says the old man of the Englishman's Dreamland. "Who knows but I may not have been talking to many people. . . which may be for them. . . "—"Unity."

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On Democracy And Swaraj

CONGRESS CAN SERVE THE RIGHT CAUSE ONLY BY CONSTITUTIONALISM

(By C. S. RANGA IYER)

Democracy means rule of the people. It comes from 'Demos,' "the people" and 'Krateo' "I rule." Rule of the people must also be rule by the people—not rule by aliens, however sympathetic.

If rule by aliens is for the people over whom they rule, however efficient it may be, it cannot be called democracy. Rule of the people by the people is more important than for the people, so far as democracy goes.

There is Swaraj in Italy but no democracy. There is again Swaraj in Germany but it is not democracy. There is also Swaraj in Russia but it is not democracy. Dictatorship is the very negation of democracy, though it may be rule for the people.

ANCIENT GROWTH

Democracy is an ancient growth. But the old-world democracy was not so perfect as the democracy of to-day. The ancient democracy was more urban than rural. The system of franchise that gives votes to the rural millions was unknown.

In the ancient democratic assemblies, deputies from far off villages did not attend or take part in the Government of the people. Only men from the city called citizens took part in their proceedings.

Nor was there universal enfranchisement in the old world. The slaves had no votes. And the Democracy upheld the institution of slavery. The bulk of the population had no votes. The ancient Democracy excluded the working classes. The dictatorship of the Proletariat is antipodal to that exclusion. It excludes the Bourgeois. It annihilates the aristocracy. It may be Swaraj of the Proletariat but it is only Raj of one class. Under modern democracy, all classes have franchise and no class is excluded from a share of the Government. Whatever class or group commands the majority governs.

The struggle in ancient Greece between Athens and Sparta was was really a struggle between Democracy and aristocracy as the struggle in Spain to-day. It is not a struggle for Swaraj, for ancient Hellas had like modern Spain has self-government.

The Athens of Pericles had reached or aspired to attain the 'neplus ultra' of Democracy before the Peloponnesian War. Athens wanted to be the head of Greece. Sparta contested the Athenian aspiration for supremacy. To-day the Spanish Monarchists who are attempting to overthrow the the rule of the Spanish democrats are only reproducing in ghastly modern terms, the old-world menace.

The defeat of Athens resulted in the downfall of democracy but did not mean its permanent overthrow. The struggle against the Patricians continued so long as the Greek cities continued to be independent. Modern Britain blends the patricians and plebians in a Common Parliament drawn on a common franchise which is extended to the entire adult population, men as well as women. As a result of this, Swaraj is perfected by Democracy which Britain enjoys in its fulness. But a Democracy at home functions as a Bureaucracy abroad because it has an Empire and Dependencies. This is the weakness of the British Democracy whose Socialists even act as Imperialists in office.

CLASS CONFLICT

Both Socialists and Imperialists in Britain are passed with the same brush so far as denying of democracy and adult suffrage to to the component parts of the Empire, called Dependencies, is concerned. It is interesting to note that the Socialist Government was boycotted by the most advanced political party in India both Nationalists and Socialists.

Ancient Rome witnessed the struggle for long years of the popular party against the privileged classes. It was a struggle of the poor against the rich. After the reforms of the Fourth Century Before Christ, there was a lull for two hundred years. But the democratic struggle began again when the lull was broken under the gracell ending with the remarkable success of Julius Ceasar who was a democrat of democrats. But by becoming the head of the Roman Emperor, he killed the Roman republic.

The Germans who destroyed the Roman Empire were free-men though they seemed to Rome free-booters. But the Germans were in the tribal stage just as Indians are in the communal stage. Both tribalism and communalism are passed with the same brush, until Communities cease to think communally and act communally and expect communal protection in the services and legislatures, we can only aspire for a communal democracy, a safeguarded autonomy, Swaraj-in-fetters. There can be no time democracy nor Swaraj until communalism yields place completely either to Nationalism or to Socialism.

CONFUSED THINKING

In India, we find gentlemen directing themselves in one breath as Socialists and in another breath as Nationalists. Such confused thinking is not new to India. Mussolini used to call himself a Socialist whose masterpassion was to serve Italy with all the enthusiasm of a Socialist. He could not but allow his love of Italy to dminate his Socialism. It was inevitable that it should evolve iself into—or degenerate as—Fascism. In Germany, when Socialism and Bolshevism were becoming popular among patriots, an attempt was made to reconcile Socialism to Nationalism resulting in a National Socialism better known as Hitlerism. Hitler is a National Socialist.

Not only in India but also in other countries Bolshevism and its European counterpart which is Revolutionary Syndicalism have often been loosely described as Socialism. Lenin denounced Socialism as "dirty linen" in his first speech when he emerged from the historic sealed railway carriage and called upon his followers to unfurl the flag of Communism. That was in April 1917.

TWO BRANDS OF SOCIALISM

Revolutionary Socialism or Syndicalism is not excluded from Marxian Socialism. As a matter of fact under the umbrella of Marxism, both revolutionary and reformist Socialism have a place though the distinction between the two brands of Socialism is the difference between Evolution and Revolution, between Parliamentarism and extra-constitutionalism.

The theoretical revolutionary, if he believes in revolutionary methods he be a Socialist or a Nationalist, can never be an Evolutionist. But often times, revolutionary theorists have become reformists when it comes to the practical application of theories. To-day Mr. De Valera is no longer a revolutionary but believes in the use and the application of law and order as the head of a State. To-day Comrade Stalin while writing a preface to what may be called the constitution believes in the application of Terrorist methods—which fascinated him as a revolutionary of old—as evidenced by his execution of his former Comrades, Lenins Angels, Zinoviev and Kemenev. Soviet Russia is still in a revolutionary State, judging from its treatment of its opponents whom civil liberties are denied. It is a Communist State which does not believe in the dirty linen of Socialism. It is also a Nationalist State in its dealings with foreign nations as evidenced by the new spirit which is growing in that country which may be summed up by the phrase which "Pravda" uses now and again—"Mother Russia." India must not ape the West but build the g.. ness of her future on the greatness of her past—traditionalism and her own genius, which has shone through the ages, for Swaraj.

AN ALIEN SYSTEM?

She must reject Communism at any cost, because it is alien to her caste system, alien to her religion and the conflicting Faiths of her divided people. If the Hindu and the Muslim will agree to blust their mosques and temples and bury their Avatars and god-men with their idols and Gitas and Korans, a Communistic paradise can come into existence. This was attempted but not accomplished in Russia at the sharp edge of the sword. Religious worship is again resumed in Russia if in a limited scale. Abolition of religious worship can be attempted in India only by recourse to violent repression.

The future of India rests o n the education of her children on democratic lines. Communalism and democracy cannot co-exist. A Hindu who preaches anti-Muslim hatred is as much a traitor as a Muslim who preaches anti-Hindu ideas. Both Hindu and Muslim must learn to love each other by loving 'Demos' the people. In this love to triumph, the compartmental electorates must go. There must be one common electoral roll and no joint electorates which only put a premium on communalism That is the ideal worth working for.

For true democracy and swaraj to come into existence, communal propaganda must be punished as treason. The Congress ought to accept office under the new constitution (a) to prevent communal riots (b) to declare communalism as unlawful. There is adequate power for these achievements even under the defective constitution.

If the Congress decides to use the constitutional machinery to preserve law and order, thus preventing the outbreak of communal riots, it will be rendering a great service to the cause alike of Democracy and Swaraj.

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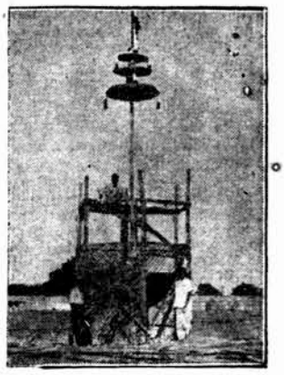

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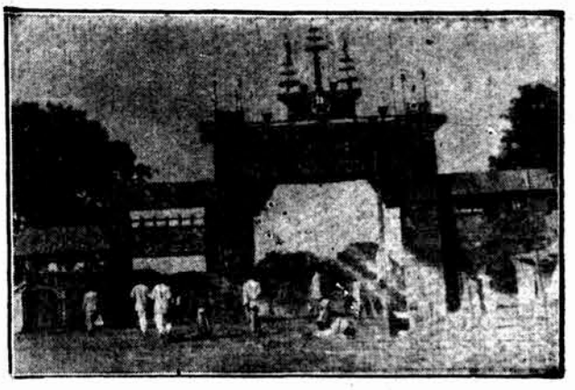
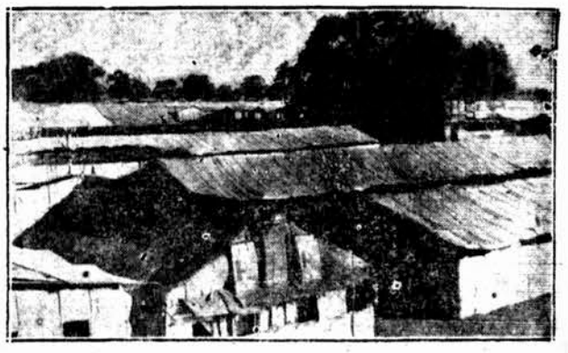
Pandit Jawaharlal Nehru's Hut

Subject Committee Pandal



Shivaji Gate—the main entrance to Congress grounds.

Some of the Stalls in the Swadeshi Exhibition grounds.



Office of the Reception Committee of the Congress.

PILLARS OF IMPERIALISM

What is the present state of Imperialism in this country?

This is a question that we have to answer periodically in order to adjust our freedom movement to the changing forces opposed to us. To realise the present state of imperialism, we have to study the several pillars of its policy, both past and present. This enquiry may reveal to us certain departures which Imperialism has effected from its past policies and thus acquaint us with new pillars that it may have added for the maintenance of its fabric. The enquiry will also disclose to us whether Imperialism is passing through a phase of anxiety and insecurity.

The new Government of India Act, and particularly such sections of it as are there to maintain imperialist domination over India, should be the most convenient object of our analysis.

Extraordinary powers vested in the Viceroy and Governors to safeguard one manner or another of imperialist interests are the first pillar of imperialist policy. They are, however, no innovation. They are there to maintain British control over our army, economy, foreign affairs and trade policies, so that we may not be able to utilise these in the furtherance of our own national interests, which very often mean, in opposition to British interests. These safeguards are the necessary concomittant of Imperialism. From the beginning to the end of imperialism, safeguards are necessary to decide the struggle that goes on between colonial progress and imperialist rule in favour of imperialism

Princes As Pawns

Another pillar of imperialist rule is the Indian States. Ever since 1857 the Indian States have been used as a strong prop of British rule, and that they were saved from extinction, was only due to the fact that far-sighted British rulers wished to use them as dams against the Indian democratic and nationalist movements. In the new Government of India Act, however, the position of Indian States in the scheme of imperialists rule is further strengthened. They are given a definite and influential place in the Federal Government. They are brought face to face with the Indian mass movements. It is obvious that imperialism wishes to make greater use of the Indian States than in the past.

The third pillar of the new Government of India Act is the communal electorates.

New Pillars

Apart from these older bases of Imperialist rule, the new Government of India Act envisages the creation of further pillars. They are, the encouragement of a provincial and also a reformist mentality. They are inspired with the common aim of generating such an attitude of mind among the people as will seek for progress within the framework of Imperialism. No doubt, true progress is not possible within such a framework. But false pictures of false progress can always be painted.

What usually goes by the name of provincial autonomy as an important part of the new Constitution, is in fact, the conferment of such powers on the provinces as will enable them to make a show of industrial and agricultural progress.

In addition, the rise of a reformist bent of mind in the people will also act as a pillar of the Imperialist rule. It may divert people's attention from the true path of progress and involve it in petty details. The new Viceroy has started making hectic use of this new policy of imperialist rule. The breed of cattle, the quality of fodder and the quantity of milk have already become curiously enough front page news. Should such propaganda have any effect, it clearly follows that attention of the people is diverted from direct and clear anti-imperialism. Imperialism has attempted for the last few years that we should acquire such a constructive attitude, which it has called, rural mentality. It has grown panicky of our freedom movement. It could have tolerated criticism as it did in the past. It has at times welcomed the criticisms of its individual activities and would at least have been prepared to lend a ear, however unsympathetic to counsels of constructive reform, but it is a different matter when the entirety of its activities begins to be assailed. Through the encouragement of such a constructive or rural mentality, Imperialism desires to divert people's attention from the entirety of its scheme, and to distribute it among its various activities.

Mushroom Parties

The last three pillars of Imperialism are based on our own ignorance, and also the conscious reactionary classes. In the manner that the Rulers of the Indian States are reactionary, there are several other classes in our population. The various parties that are contestinf the elections are instances in point. PPractically in every province there are parties which stand in direct relations with the Government and some at least, owe their birth to Government action. There is for example the Nationalist Agricultural Party of the United Provinces. How far the party is nationalist can be known in the boudoir of the provincial governors, and, how, far it is agricultural the Rajas, Nawabs and the big landlords are in a position to tell.

Imperialism had not till now, felt the necessity of propaganda on such a new and extensive scale. This is a sure indication of its anxiety and insecurity. India will now know no other method, but that of frontal opposition. An understanding therefore of the various pillars of imperialist rule is all the more necessary. It will help us to consolidate our forces. It will enable us to arrive at that uncompromising bent of mind and the form of organisation which alone can defeat imperialism.

New Imperialism

It is also instructive in this connection to remember the general state of crisis through which world capitalism is passing. British Imperialism in India is a part of world imperialism and the maladies and the weaknesses of the latter are also its own. World capitalism can no longer afford the development of industries, on however meagre a scale, in the colonial countries. It is also unable to pay adequate prices for agricultural produce, and thus effect the slightest improvement in the conditions of the peasantry. The freedom movement in the colonies, therefore, is not be set with the dangers of compromise and wavering and pacting, as it was in the past. Unilateral submission alone on the part of Indian nationalism can now form the basis of any future pacts between it and imperialism. It is, therefore, obvious that the freedom movement will increasingly gain in determination and strength. When the Viceroy said that the age of old imperialism had passed, he was right, though not in the way he meant it. The age of an old imperialism opposed by a wavering nationalism has passed. The struggle is now sharp and straight and clear and its outcome alone will justify the new Viceroy's remarks.

Stud Bull As Instrument Of Propaganda

(By Rammanohar Lohia)

THE PRESIDENT'S UTKAL TOUR

(Continued from page 44)

his being Jawaharlal of indomitable courage and iron will—to carry out the programme of Congress in short span of nine months or so as Punditji has had during the present year of his great office. The election of Pundit Jawaharlal is a wise one. It is becoming more and more apparent that Congress in future must have young Presidents, if the Congress programme of personal tour of the President throughout 21 Congress provinces be followed up. Again, amidst clash of ideals between socialism and democracy Pundit Jawaharlal, the trusted leader of Young India, has been able to crystalise the national ideal, keeping it free from the common clap-trap socialistic doctrines and he is the one leader to advise restrained action on the part of the socialists and to demand "socialism is impossible without political independence and that comes first."

Incidentally, it happened in Orissa as in other provinces, local Congress Committees tried to convert Punditji's tour into an electioneering campaign for Congress candidates. Though Punditji advised all to stand by the Congress candidates in the coming election, his great tour was mainly directed to bring the message of the Congress to the doors of the masses and the very contact of the President with masses and the messages of hope, self-reliance and materialisation of ideal in the near future have brought new life into the crushed souls of masses. Verily has Jawaharlalji concluded his message to Utkal:

"The bonds that unite us will hold and will grow stronger and ours is a common struggle and a common destiny."

BAD LIGHT WON'T STOP PLAY

Australian Women Form Electric Light Cricket Association

An "Electric Light Cricket Association" has been formed by women players in Adelaide. They are playing their first match this week. This is the first association of its kind in the Empire, and it already has a membership of 200 players, many of them first-class women cricketers. The game is played on a court, 43ft. by 43ft., which is brilliantly lit. Members play every evening, says Austral news, in order to improve their game for the serious Saturday matches.

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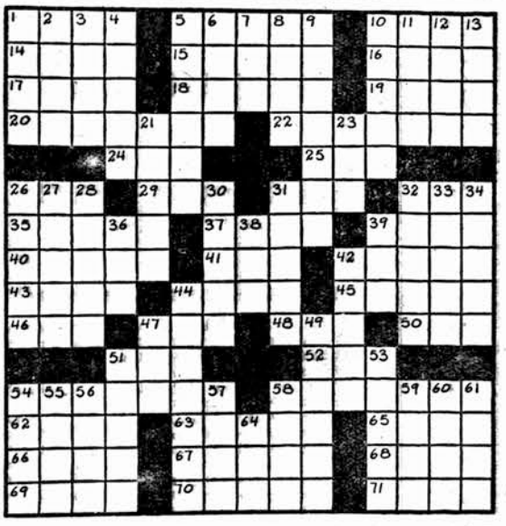
The Cross-Word Puzzle

With Questions and Answers



HORIZONTAL

1—Among.
5—What is the name of the historic opera house in Milan: La—?
10—Cause the skin to crack.
14—Fluid rock.
15—Overspread.
16—Network.
17—Dash.
18—Smiling.
19—Feminine name.
20—What African river flows into the Atlantic near Saint Louis?
22—What Greek author is considered the inventor of tragedy?
24—Undermine.
25—Rodent.
26—Mineral spring.
29—Color.
31—Distant.
32—Waste piece of cloth.
35—Who went with Joshua to conquer the land of Canaan?
37—Inland sea of Russia.
39—Free from impurity.
40—Pertaining to a chemical group.
41—That which is woven.
42—Bulge of a cask.
43—Told a falsehood.
44—Scion.
45—Spindles on which wheels revolve.
46—Sea eagle.
47—Aeriform fluid.
48—Decline.
50—Sooner than.
51—Turf.
52—Bronze in Roman antiquity.
54—Make ready.
58—What is the capital of Georgia?
62—Monk of Tibet.
63—Feminine name.
65—Flesh of a calf.
66—Sour.
67—Flower.
68—On which of the Great Lakes is the city of Cleveland located?
69—In what university is the Sheffield Scientific School?
70—Approaches.
71—Deal out in small portions.

VERTICAL

1—Beverages.
2—Masculine.
3—Masculine name.
4—What are the inhabitants of Denmark called?
5—Draw roughly over a surface.
6—Series of rings.
7—A ruined city of Upper Burma.
8—Annual season of fasting.
9—Pertaining to a joint.
10—Top of a wave.
11—Aid.
12—King who married Gudrun.
13—Vegetables.
21—What actress starred in the picture, "Anna Karenina"?
23—Sense organ.
26—Measuring instrument.
27—Language of an Alpinelike people.
28—Foreigner.
30—Who became vice-president of the United States in 1924?
31—What French scientist wrote "The Life of the Fly"?
32—Valley of the moon.
33—Wrath.
34—Web-footed birds.
36—Conclusion.
38—Portuguese coin.
39—Repair.
42—What heaven-storming tower was not completed because of the confusion of languages? Who succeeded Trajan as emperor of Rome?
47—Gazelle of Tibet.
49—Hawks that beat the wings with impatience.
51—Garden implement.
53—Rescued.
54—Frolic.
55—Worthless.
56—Masculine name.
57—Gaelic.
58—Biblical name.
59—Roman tyrant.
60—Rear appendage.
61—On the sheltered side.
64—Greek letter.

(The solution of this puzzle will appear in our next Sunday's issue).

Last Week's Cross-Word Puzzle

Hidden Islands

TO find the name of the island which is concealed in each of these sentences, join two or more words or parts of words. Explore the sentences and discover the islands.

1. The children raise such a bedlam in their play that they seem to act as maniacs.

2. After the storm had subsided Berenice landed safely from the ship.

3. Quite a lot of gossip was heard when the bride's family failed to attend the wedding.

(For solution see page 98)

Conundrums

WHAT two letters phonetically spell the name of a vine and also represent a certain number?

• • •

2. In what way are bread dough, balloons and the sun alike?

• • •

3. What bird never fails to have a good time as long as it lives?

• • •

4. Why is the tail of every animal one of the strangest things ever seen?

• • •

5. What has ribs but no trunk and a trunk but no ribs?

• • •

6. Why is a small fire said to be very irritable?

(For solution see page 93)

REDISCOVERING A NEW INDIA

(Continued from page 37)

tions property will be owned and to what ends power and authority will be exercised.

Ethics Of Property

There is a wide measure of agreement on the issues relating to accumulation of wealth and the linking of wealth to power. In ancient Hindu society these two were regarded as incompatibles and therefore were not allowed to go together. But the march of events and the onslaughts of the Western civilization have brought together what our ancient law-givers thought fit to keep apart, and thus improved the chances of tyranny in life by the 'haves' over the have nots'. In olden times our forbears did have private property but the conditions under which it was held were quite different, even as the ideals to which they owed allegiance were, to those of the modern day.

Adult Franchise

Property when combined with labour cannot be a source of tyranny and the right perspective cannot be maintained until the ethics of property is recognised, remembered and perpetuated. The object of holding property is that the individual may protect his family and such property should be possessed by all people in order that all families may be maintained. To concentrate it on the contrary in the hand of a few is to deprive the many of the benefits flowing therefrom, that is, to consign them all to want and to woe in life. In this view, the assertion of the principle of private property and private ownership implies and includes the allied proposition that property must be distributed evenly amongst all people. This, of course, is inimical to the modern conceptions arising from the industrialism of the machine age, namely, the cult of concentrated wealth. Thus the reaction against industrialism must necessarily be what we generally call socialism, but this very socialism must be analysed, interpreted and adopted so as to attune it to the ancient traditions of the country and the principles upon which the social structure had been reared in the past. Once the principle of distribution has been accepted and observed, the concentration of wealth and power in the same individual or group of individuals or class of society becomes obviated. No one shall be able to say that because he is richer than his fellow-men, therefore he should exercise authority over them. The ideal of adult franchise is consequently the reaction against the old time franchise based upon property. Work must be made the one standard, the one criterion in the conferment of the vote.

It is not to be supposed under this system that there will not be one person to employ and another to be employed, but what is meant is that the relationship between the two should be one of partnership rather than of master and servant, nor is it to be understood that capital and labour will not exist hereafter, but that they should maintain the same relations as between employer and employee. Any one who is wealthy should not be permitted to become the master of men, wealth must be made subservient and servant of mankind This is the great principle which the Congress wishes to establish in working out its scheme of Purna Swaraj. Now the time has come to study these cardinal principles so as to be able to incorporate them into a well-considered scheme of Government. We may well say that in the 51st year of its career the Congress has seriously set about its duty of thinking out its problems in all seriousness not merely sensing them vaguely as it once did, or feeling this poignantly as it has since done, but judging, weighing and balancing conditions of life and balancing the conflicting conditions of life and deciding the fundamental principles of a reconstructed India.

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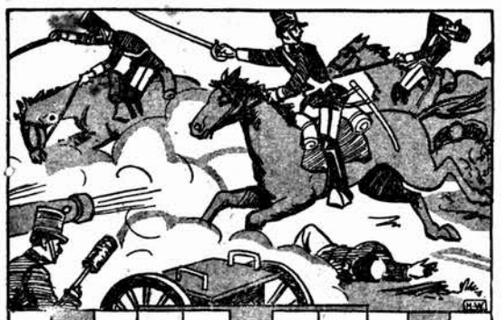
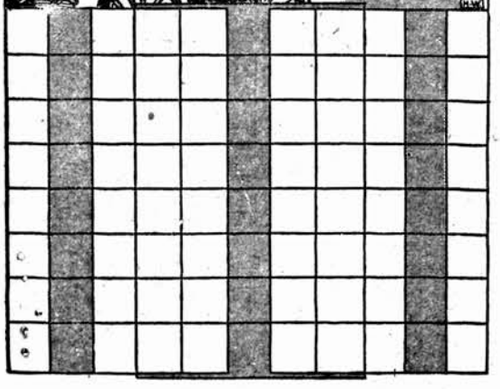




A Triple-Linked Acrostic

EIGHTY-TWO years ago, on October 25, occurred a dramatic episode during one of the battles of the Crimean War. Fill the horizontal rows with the letters that spell words answering the definitions given herewith and the shaded squares, reading downwards, will name the event.

Each of the horizontal rows, except the last, is made up of three five-letter words which interlock. That is, the first two letters of the middle word are identical with the last two letters of the first word, while the last two letters of the middle word are the same as the first two of the last word. The bottom row contains but two words.

2. A broad, thin portion of any substance. Cetyl alcohol. Watchful.

3. A month. Part of the body. A discoloration by foreign matter.

4. To search to the bottom. A reigning "beauty." A shelf.

5. The market place of an ancient Greek city. To make upright. A division of the calyx in flowers.

6. Legal term signifying middle. A black man. A musical composition in which the first strain recurs after each of the other strains.

7. Funny. The fluid that supplied the place of blood in the Greek gods. Regular arrange-

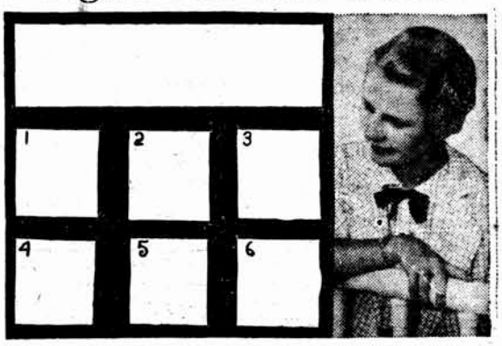
...nt of view.

Pe... . Legal term meaning elsewhere.

...or come into a place or condition.

(For solution see page 93)

Figure Out This Word



A CERTAIN word of six letters is spelled with only two different letters of the alphabet. Substitute for each of these six letters the number that represents each letter's position in the alphabet (A is 1, B is 2, C is 3, etc.) and you get a number composed of six digits whose sum is 27.

The sum of the first and last digit is two less than the total of the second and the fifth digits. The third digit is one greater than the fourth digit.

With these clues find the number and write it in the space at the top of the illustration. Then find the letter equivalent of each digit, write the resulting letters in the six squares and you will spell the missing word.

Color Magic

GET a candle and a pair of dark green sun-glasses and you are equipped to perform a bit of color magic in a room lighted only by the candle.

Put on the sun-glasses, close one eye and look at the lighted candle with the other. Take off the glasses and the candle light appears to be red. Put on the glasses again and for a moment the eye cannot distinguish anything. The colors green, red, green, black then follow.

Anagrams of the Ghost

HERE IS King Ghost who is receiving Hallowe'en homage from four subjects. Why are they doing this?

To find out name the two objects in the drawing, each of which is spelled with the same letters and you have two of the missing words. The third one is found by rearranging the letters of either of the names of the two objects.

(For solution see page 93)

Japanese Imperialism In Mongolia

(Continued from page 39)

that the troops under the command of Li Shou-hsin and Cho Shih-hai, under the direction of Tanaka, Head of the Japanese Special Service Office at Dolonor, have occupied the six districts in Northern Chahar, the order has been given by Japanese imperialism for the construction of the Tientsin-Shihkiachwang and the Pingyao-Liulinchen railways. In addition they propose the extension of the Chiaochow-tsinan Railway to Liaochen (in Shantung) and the Taokow-Tsinghwachen Railways to Neihuang (in Honan). Through these railways and their connection with the Peiping-Mukden Railway, the Japanese troops will have easy access to North Shensi, Honan and Shansi. When the whole of Inner Mongolia becomes a second "Manchukuo", the whole of the *Yellow River Valley will follow and form the third "Manchukuo."*

Japan's principal aim at the present moment is the conquest of China. Many of the Chinese newspapers and magazines have a tendency to regard the conquest of Inner Mongolia by Japan as a preliminary step toward the invasion of the Soviet Union. Some of the writers wilfully say this in order to divert the readers and to gloss over the treacherous deeds of the traiters. In their opinion, the conquest of Ineer Mongolia is only a matter of strife between Japan and the Soviet Union and has no relation to China, and they even go so far as to say that they ought to welcome this kind of strife, so as to promote the precipitation of a Japanese-Soviet war, which would give them a chance to recover our lost territories. It seems needless to point out that this is in reality a shameful and traitorous theory.

"Fish And Bear's Pan"

It is the opinion of the writer, that some of the theories expressed by some of the most patriotic people, are also open to misinterpretation. It would seem to be wrong to assert that Japan does not need to invade the Soviet Union because there it cannot find what it desires, or that the threat of attack on the Soviet Union is only a smoke-screen under which Japan will invade China. Nor is it correct to state that between Japan and the Soviet Union there exist no social factors of inevitable conflict, or that the difference between the social systems of Japan and the Soviet Union is not the most fundamental factor of all the antagonisms existing in the Far East. Neither should we deny that the invasion and occupation of China by Japan has a great significance in its preparations for attack on Soviet Union.

In the writer's opinion, the occupation of China and opposition of the Soviet Union are the 'fish and bear's paws' (delicious foods) both of which are urgently desired by Japanese imperialism.

But at the present stage, it needs more urgently to conquer China and to monopolise the Chinese investment, so as to relieve the extremely critical situation in its own home economy. Naturally, the occupation of China and the monopolisation of the Chinese market, materials and investments are of great significance to the invasion of the Soviet Union by Japan, but it would be a great mistake to regard this occupation and monopolisation as only the means by which Japan seeks to achieve its goal of invasion of the Soviet Union.

The same explanation is likewise not applicable to the Japanese occupation of Inner Mongolia, which is a comparatively barren country. As far as man power and resources are concerned the occupation of Inner Mongolia cannot immediately afford much assistance to Japanese Imperialism. Some may say that the Japanese occupation of Inner Mongolia is entirely for strategic reasons, enabling Japan to attack Mongolia in the north and the Central Asia Republic of the Soviet Union through Sinkiang in the west. It is true that strategically the occupation of Inner Mongolia is of greater importance to the invasion of Outer Mongolia and the Soviet Union.

(Continued on page 92)

The Rebus of a Proverb

THIS drawing is a rebus whose solution is a very familiar adage. Name the different objects and repeat the resulting words in the order in which they appear in connection with the four letters and you will be sure to hear yourself repeating the words of the proverb.

Find the Number

CAN you find these two numbers, each of which is composed of two digits? The sum of the digits of the larger number is four greater than the sum of the digits of the smaller number.

The first digit of each number is one greater than the last digit.

The sum of the two numbers is 174.

When the digits of the larger number are multiplied together the resulting number is 30 greater than the number that is the result of multiplying together the digits of the smaller number.

What are the two numbers?

(For solution see page 93)

The Vanishing Witch

THERE is an old witch who is cleverly hidden in the accompanying picture, but you will never find her merely by looking at the drawing.

Cut out the illustration and by folding it a certain way the old witch magically appears. Look sharply and you will quickly discover just how to do this.

(For solution see page 93)

Cow-Worship In Ancient India

(Continued from page 36)

est), and he is going to spend several years like this in the penance forest of Chandra-dwipa".

Tendency Towards Vegetarianism

This scene shows that the tendency of the upper classes had already advanced a good deal towards Vegetarianism. The generality of the people used to eat meat in the days of Valmiki and Vasishtha, but it was considered a virtue, in those days, to give up meat and to observe Vegetarianism.

Moreover, in later Sanskrit literature, the word "Aghnya" is used in the sense of a bull and the word "Aghnyaa" is issued in the sense of a cow. The derivative meaning of the word is 'one who deserves not to be killed'. This also shows what sort of reverence the people had in those times for a bull and a cow.

Cow Used As Money

When the Aryans settled down in different places in the east and north of India, and led pastoral life and subsequently agricultural life, they came to appreciate the services of cows and bullocks, and the wealth of a man was reckoned in the number of cows he possessed. In scriptural literature, we find references made to cows, as to coins of the present days. Whenever some price was to be paid, or a gift was to be made, or a penalty was to be levied, it was expressed in terms of so many cows. In fact, it was a means of exchange to the same extent, as rupees and guineas are in present times. For instance:

"When a Brahman while performing a sacrifice accepts a pair of cows and gives his daughter in marriage to the sacrificial priest, he purifies fourteen ancestors and six successors, and this method of marriage is called "Arsha" (i.e., of the Rishis).".

A similar reference is to be found in the Paraskara Grihya Sutra to the effect that the bridegroom should give a hundred cows to the father of the bride.

So also in the Rudra-Kalpa-Drama, we find the precept that cows should be given to Brahmins as "Dakshina" for performing Maha-Rudra and Laghu-Rudra worships. We pay some 'Dakshina' in coins at present; but in those primitive days, cows served the purpose of coins. A cow yielded milk, and also gave birth to bullocks, who were very useful for the purposes of traction, and in the so[illegible] lived in [illegible] were [illegible] ya a[illegible] [illegible]

some sin, he should undergo atonement in presence of a conference of learned Brahmins and that he should give a pair of cows to each of the members of the conference. So also the following stanza mentions the fine which was imposed for murder of persons of the different castes:

"For murder of a Kshatriya, a fine of one bull and one thousand cows is imposed; for that of a Vaishya, a fine of a hundred cows; for that of a Shudra, a fine of ten cows is imposed".

What is expressed in rupees at present in the Indian Penal Code was expressed in those days in cows.

Idea Of Holiness Of Cows

A cow was further valued for her five products viz. urine, dung, milk, curds and ghee. A mixture of these five materials was called "Panchagavya" and it was looked upon as holy in all religious rites. It is well-known that cow-dung and cow-urine are used in India as disinfectants even at present and the remaining three materials, viz. milk, curds and ghee are used as articles of healthy food. Moreover, at the time of atonement and other religious ceremonies, the mixture of those things, viz., "Panchagavya", is drunk with the object of burning away all sins. The stanza generally used at the time of drinking this mixture is well-known. It runs thus:

"Whatever sin lies in the skin and bones of my body is burnt away by the drinking of "Panchagavya", as fuel is burnt by fire."

Thus it was that the conception of the Aryans about the use of a cow gradually underwent a development from the Vedic times down to the present. Cattle, which were once killed and used for food in Vedic times, came to be valued in times of the Smritis and were also used, later on, as a means of exchange or barter. Afterwards they came to be reverently worshipped in the times of the Puranas. The custom of offering a cow to a respectable guest at the time of the ceremony of Madhuparka (reception), was changed, and the cow or bullock was enjoined to be let loose for a wayward gambol, instead of being killed for a banquet. Instead of the word 'alabheta' (should kill), the scriptures now laid down the word "utsrijeta" (should release). It is very interesting, indeed, thus to trace how the human mentality towards the bovine race was gradually transformed from short-sighted waste into foresighted eco- from cruelty into kindness terialism into spiritu-

ya, the idea of wor-

ship was confirmed, and was a part of the five daily sacrifices. In the Ahnik Sutravali, we find the following precept:

Every morning after washing the face and the mouth, the following prayer should be offered to the cow:

"May cows be in my front, may cows be at my back, may cows be in my heart, may I live in the midst of cows".

At the time of the Vaishvadeva ceremony which is to be performed every day by Aryans for offering oblations to all gods, an oblation to a cow ('gogras') is prescribed as a daily rite, with the following stanza:

"Oh, cow, thou art the mother of all; and thou always standest at the feet of Vishnu. Please accept this oblation which is offered by me".

Attitude Of Other Religions

Such is the high reverence in which a cow was held in the past and is held even at present by the Hindus. The Zoroastrians also have the same sort of reverence for kine. In Yasna XII, all robbery and violence against the kine was severely deprecated. Even in present times, a young bull and his urine are highly respected by the Parsis and it is essential in certain religious ceremonies of theirs. The Zoaroastrians eat meat food, but they have special respect for the cow. The Christian religion teaches love for all and has the same sort of respect for the cow from an economic point of view. The Mahommedan religion does not teach compulsory sacrifice of cow, though that religion, like other religions of the West, allows the use of bovine flesh, just like the flesh of any other edible animals. Mohammedan scholars of religion like the late Sir Abbas Ali Baig and Moulana Pir Mota Miya Saheb of Mangrol with whom I had talks in this matter on several occasions, emphatically express this view. We, however, now-a-days hear sometimes of Hindu-Mahommedan riots brought about in some places in India, by this difference between the Hindu and Mahommedan religious feelings. But it is quite evident, that if the economic value of the cow in practical life is properly appreciated, there would be no difference between the two communities in this regard, and this peace between the two communities which is sometimes, disturbed by this factor, will last for ever. The object of religion is happiness, not only spiritual but also temporal. Shri Shankaracharya, one of the great expounders of Hindu religion says that religion should aim at both the objects, viz, material prosperity as well as spiritual welfare. Religion ought to aim not only at bliss after death, but also at happiness while alive. Theology and philosophy would hardly be of any use if they ignored the practical side of life.

Pir Mota-Miya's Movement

I take the liberty of making here a mention of the propaganda work carried on by Moulana Pir Mota Miya Saheb of Mangrol for the protection of the cow in the different parts of Western India. He is a religious head having the allegiance of about two lakhs of Mahommedan followers. Pir Mota Miya Saheb I, the founder of the Gadi, fully recognised the great duties of compassion towards all senticeent beings and preached it to his disciples about two hundred years ago. I quote his own words, He said:

"It is much better to control the mind than to kill an animal, much better to digest anger than to eat flesh. The cow is a noble animal and it is certain that looking to its usefulness, God made it for the happiness of men. Milk, curds, ghee, these articles one wants at every step, and it is the cow that supplies these articles. Even hermits want whey. Thus the cow supplies a necessary want in the life of saints. The farmers depend mainly on the cow for agriculture. Millions of men support themselves on its products. Its milk is so light and nutritious that a child as well as an adult equally benefits by it".

The present Pir Mota Miya Saheb III, Khanja Moulana Mata-uddin Saheb, of the Gadi of Mangrol, has been carrying on his well-known scheme of "a cow in every home" and is doing commendable work in the direction of cow protection. I quote this instance of a prominent religious head belonging to the Mahommedan faith, in the hope that the Mahommedans of all parts of India including Mahommedan religious heads will follow the noble example and work towards communal peace in this country.

Our Humorist At Large

"I thought you said you were in business as an exporter."
"No—I said I was an ex-porter!"

Granny: "How much did the greengrocer say the oranges are?"
Peggy: "Ten for a dozen."

"I married my wife because she was different from others."
"How was that?"
"She was the only one who would have me."

Wife: "You're late home!"
Husband: "Yesh—the lazy scroundrels kept putting me down while they had a rest."

"Haven't you made a mistake? I was to ride Little Wonder."

"Mrs. Murphy IS a big woman, Mrs. Harris."
"Yes, she's one of our forwards in the bargain-sale rushes."

AN ENGLISH OPPONENT OF IMPERIALISM

(Continued from page 38)

friendship was severed only by Harris' death. Here is what Shaw had to say in a post-script he wrote to Harris' biography of the famous dramatist.

"He (Harris) blazed through London like a comet, leaving a trail of deeply amazed persons behind him. He had not only one career but two simultaneous but on two different planes. On the Imaginative plane, the invariable generosity of his transport of scorn, pity, chivalry, and defiance of snobberies, power and principalities enable him to retain the regard of the people who had the same sympathies. But on the prosaic plane of every day life, he got into difficulties and incurred maladictions from which it was not possible always to defend him."

According to Harris, his achievements were many. Carlyle confessed to him his physical infirmities, the Parnell letters were first sent to him for publication, he secured for Winston Churchill £18,000 for his father's biography (beyond Churchill's expectations) and he helped Kipling to get his early verses printed in the Times under Walters. Oscar Wilde made his life's confessions to him and it was Harris who was responsible for the abolition of High Courts in New York as the result of an agitation he zcarried on through the news columns of the Pearson's.

Royal Friendship.

Harris was also a friend of the Royalty. According to his own statement he once wrote to King Edward VII (when he was Prince of Wales) not to favour him with invitations for royal parties, because they interfered with his literary work! Another incident is rather startling but that too is said to have emerged from Harris' own lips. On a certain occasion, the Prince, it appeared, threw his arms around the shoulders of Harris whereupon he turned round and curtly said: "Sir, I wish you would not do that"! Then the Prince, so the story goes, got offended at Harris' remarks.

I do not say that Harris was entirely free from faults. He was petty and mean at times. This is amply demonstrated in his biography of Bernard Shaw, G.B.S. rise to glory Harris scorned. A broad-minded man would not have stooped to such lamentable pettiness. On the other hand Harris should have felt proud that Shaw in whose rise to greatness Harris himself had a part when he edited the "Saturday", had achieved such greatness. Oscar Wilde who maintained close relationship with Harris once prophesied by bursting out an epigram about him. He said that "Harris has no feelings. It is the secret of his success just as the fact he thinks that other people have none either, is the secret of the failure that lies in wait for him somewhere on the way to life". Wilde was correct. Harris did fail in the end.

During the war wildly exaggerated scandals about him was spread in England. But posterity alone could say how far the accusations laid on his head were wholly true. So once he became unpopular with the people on account of his political beliefs, all the other drawbacks attributed to him were exploited by his enemies with a view to defame him. However let us think of Harris a man of rare literary gifts dowed with a frame sympathies. They him indeed.

JAPANESE IMPERIALISM IN MONGOLIA

(Continued from page 90)

But if Japan's sole interest is in an attack on Outer Mongolia, this could have been attempted long ago by way of Heilungkiang. It would not be necessary to spend so much time to first of all occupy Inner Mongolia and while waiting to launch the future expedition, permit Outer Mongolia to become daily more successful in her social and economic reconstruction, and consequently more able to effectively resist the invaders. In addition, there is the great Gobi Desert, separating Outer Mongolia from Inner Mongolia, which does not favour the march of the Japanese army. In the meantime, should Japan wish to attack the Central Asian Republic of the Soviet Union, six thousand miles off, through Inner Mongolia and Sinkiang it could only do this after it had completely occupied the greater part of China and Outer Mongolia —otherwise it would not be so venturous as "to penetrate deeply into the secluded place." Even if for the sake of argument we concede that Outer Mongolia is not Chinese territory, and Inner Mongolia not an integral part of China, we must recognise that the Japanese occupation of Mongolia has its greatest significance for the conquest of China.

Economic Exploitation

Japanese militarists and Capitalists are intensifying their dispossession and exploitation of the Chinese and Mongols in Inner Mongolia through increase of taxes, compulsory labour, monopolisation of the markets, and the sale of agricultural products in the same manner as they have proceeded in the North-east. Large groups of local peasants and workers have been forced to build railways and highways in the provinces of Jehol and Chahar. The construction of the railway joining Chifeng (in Jehol) to Dolonor is scheduled to be completed by August of this year. The construction of the highway from Chengteh to Dolonor is already completed, and the Changdo Railway (from Kalgan to Dolonor) is being hurriedly finished with extra workers All roads in the six districts in Northern Chahar have been newly paved with sand and pebbles. The sale of salt in the Mongolian Banners in the province of Chahar has been forcibly placed under the monopoly of the Ministry of Finance of "Manchukuo", and the cattle raised there are likewise under the selling monopoly of a Japanese managed company by the name of Fu Mo, which has established offices at Dolonor and Kuyuan, where the Mongolians are compelled to register their sheep, cattle and horses, and to which they must pay taxes.

Of the six Leagues, two sections and two banners of Inner Mongolia, Japan now controls the East Four Leagues and the East Four Banners of the Section of Chahar and the section of Tumote in imminent danger.

Of the whole population of Inner Mongolia, eighty per cent. are Chinese, and 20 per cent. Mongols. Side by side with her encroachments in North China, Japan is consolidating her position in Inner Mongolia, driving a wedge between Outer Mongolia, Manchuria and China proper, thus hoping to make it impossible for the Manchurian Volunteer Armies and the Chinese anti-Japanese forces to offer a unified resistance to her encroachments. Once Inner Mongolia has been converted into a Japanese puppet-state, Japan will be free to devote her entire attention to the Valley of the Yellow River, which has been marked as her next "independent State". Japan's con- Mongolia not only in the territory ignty, but ac- great ex- successful ions in

LAUGH AWAY YOUR BLUES

The curate objected to one of the lines he had to say in the village theatricals. It ran: "Good God! He's shot me!"

The producer altered the offending exclamation to "Good Gracious!"

On the night of the show the producer, to obtain greater dramatic effect, inserted an overripe tomato into the pistol barrel.

Feeling a blow, and seeing a red liquid coursing down his clothes, the curate exclaimed, "Good God!" He 'has' shot me!"

* * * *

As the hikers watched a girl milking a cow, a bull rushed bellowing towards them from the far end of the field. The hikers ran for the nearest gate, but the girl calmly went on with her work.

Five yards away from the girl the bull came to a sudden halt, turned round, and raced away even faster.

When the astonished hikers reassembled, the girl explained, "I knew the bull wouldn't come any nearer. The cow I'm milking is his mother-in-law."

* * * *

A woman motorist ran into the back of a motor lorry. It was a case of bad driving, but not wishing to admit it, and lacking the courage to shift the responsibility on the lorry driver, she said to him: "I can't understand how it happened; I was driving properly."

The lorry driver turned to her and, with withering scorn, replied: "Madam, there's only one thing women drive properly—and that's men barmy."

* * * *

The foreman eyed William thoughtfully.

"'Ave you ever used a pick and shovel before?" he asked.

"No," answered William, "but I'm willing to try."

"Do you drink?"

"I neither drink nor smoke", came the reply.

"'Ave you got a young lady?"

"No, boss" signed William.

"Well," said the foreman, "you'll be 'andy to collect the tanners for the football sweep."

* * * *

"Yes," said the manufacturer sadly, "I lost a thousand over Jones's bankruptcy. I'd just sold him a lot of goods when he closed down."

"Well," said his friend, "you still had the goods, hadn't you?"

"Oh, yes," replied the manufacturer, "I had the goods! But what could I do with a lot of rubbish like that?"

* * * *

"Since we've moved to the country," explained the hostess proudly, "we raise nearly everything we eat. We even keep our own cow."

"Well," said the small son of the guest, setting down his glass disgustedly, "somebody stung you with a sour cow."

* * * *

A Policy-Holder had died, and an inspector called on his widow with the cheque. He was a generously proportioned man and when he sat down on the chair she indicated, he burst an air-cushion on it.

The widow, to his concern, gave way to a flood of tears; nor was she to be comforted by his offer to replace the cushion.

"A new one will never be the same," she sobbed. "My poor dear husband blew that one up with practically his last breath."

* * * *

A man said to a Jew: How is it the people of your race have so much brains?"

"Fish" said the Jew.

"I must try it," said the other man.

"Give me a pound," said the Jew, "and I will send you some nice fish."

The pound was handed over. Some time after the two men met again.

"Like your fish?" asked the Jew.

"Oh, yes; but it was a very small amount of fish for a pound, I thought.

The Jew smiled.

"It's beginning to work already," he said.

* * * *

A speaker at a public meeting described a visit he had paid to the home of a man who was in the advertising business.

I was on a Sunday afternoon and his friend's little boy had just returned from Sunday school. He was carrying an illustrated card.

"What's that?" asked the boy's father.

"Just an ad. about Heaven," the little boy replied.

* * * *

"Does that man collect rents here?"

"Good Heavens no!"

"Then who is he?"

"Him? Oh, he's the rent collector."

* * * *

Irate Business Man: "Hi! porter. How long's this train going to be?"

Porter: "About eight coaches and an engine, sir!"

* * * *

Ike and Sam were strolling along the street. Passers-by stared at them, because Sam was reading a letter aloud, and Ike had his fingers stuck in Sam's ears. Their mutual friend Joe, encountered them and stopped in amazement.

"Ike," he asked sharply, "why are you holding Sam's ears shut while he reads a letter aloud?"

"The letter," replied Ike, "is from my sweetheart. I can't read and I don't want him to know what she's saying to me."

* * * *

A little boy who went to school for the first time had returned home and his father inquired how he liked it.

"It's all right, but they ask too many questions," said the lad. "First they asked me where you were born and I told them. Then they asked me where mother was both and I told them. But when they asked me where I was born I had to tell a lie."

"Why?" asked his father.

"I want to say I was [illegible] men's Hospital [illegible] nk I was a [illegible] it was in [illegible]."

Doctor: "You've got a bit of a chill. Go straight home and have a stiff whisky."

Patient: "Er—would you mind letting me have that in writing?"

* * * *

A man and his dog, sunning themselves in the park, fell into conversation with a dear old lady, who eventually asked the man what breed his dog was.

"Spaniel," he said:

"My!" said the old lady. "Isn't a good thing he isn't over there now?"

* * * *

The landlord of the village inn was giving the barmaid a piece of his mind.

"You tell me you gave that man four double whiskies and chalked them on the slate? Don't you know that if you trust a man for drinks he never comes back?"

"Yes, sir; that's why I did it. He's the collector for the instalments on your new wireless set."

* * * *

A pilot took up a passenger in his aeroplane and did some stunts. In one of them he nearly came to grief. As he regained his machine he said to his companion: "Now, I bet that fifty per cent. of those people below thought we should be killed."

"Yes," said the passenger, "and fifty per cent. of the folks up here thought so, too."

* * * *

One night a man aroused a doctor at his residence and asked him how much he would charge for a call to a distant London suburb.

"One pound and two shillings," said the doctor.

The man agreed to the terms, and the doctor dressed, got car his out of the garage and drove with the man to a point far out in the suburb.

"Here's your fee," said the man.

"But where's the patient?" asked the doctor.

"Oh, there isn't any," said the man. "You see the taxi driver in town wanted two pounds for the trip."

* * * *

Five-year-old Billy was being urged by his mother to take medicine.

"It's to do you good, Billy dear, and God wishes you to take it."

"I don't believe He does, mother. I'll ask Him."

The youngster buried his head under the bedclothes, and thence a hoarse voice was heard saying "No, certainly not."

With a grinding of brakes the officer pulled up his car and shouted to a little boy playing in the field: "I say, sonny, have you seen an aeroplane come down anywhere near here?"

"No sir," replied the boy, trying to hide his catapult. "I've only been shooting at a bottle."

* * * *

Old Lady (in aquarium): "Can I get a real live shark here, my man?"

Attendant: "W-what for madam?"

"Well a neighbour's cat has been eatting my gold fish, and I want to teach it a lesson."

* * * *

The Negress was applying for a separation order from her husband.

"He done said that one night he'll do me in," she protested. "He has a razor under his pillow; and Ah has a hammer under mine. Well, Ah doan mind that. Ah guess it's the give-and-take of married life. But yo' see how it is, suh. Neither of us doan get no sleep."

* * * *

A popular referee was M.C. at a charitable boxing display and appeared for the first time in evening clothes. When the first bout was due, he went into the centre of the ring and, with arms outstretched, turned slowly to secure silence.

As a deep hush settled over the audience, a cockney cried out: "It fits all right, Mike. What abaht buying it?"

* * * *

A colonel was crossing a parade ground when he passed a recruit. To the colonel's surprise, the latter took not the slightest notice of him.

The colonel demanded: "Why don't you salute?"

The recruit remained silent.

"Don't you know who I am? I am the colonel!" yelled the C.O.

The recruit woke up and said, "Oh, you're the colonel, are yer? Well, you'd better buzz off, for the sergeant-major's been round 'ere three times looking for yer!"

* * * *

Two farmers were discussing the poverty of the hay crop, owing to unseasonable weather.

"Mines was so short it was hardly worth cutting," said one.

"Short?" quer'ed the supergrumbler. "Did you see mine? I had to lather it to mow it."

SOLUTIONS OF THIS WEEK'S PUZZLES

Acrostic: The historical event is the "Charge of the Light Brigade." The words in the horizontal rows are: Scope, Petal, Alibi; Sheet, Ethal, Alert; March, Chest, Stain; Probe, Bells, Ledge; Agora, Raise, Sepal; Mesne, Negro, Rondo; Comic, Ichor, Order; Often, Enter.

Conundrums: 1. I. V. 2. Each rises when it is light. 3. A lask. 4. Because it is never seen before. 5. An umbrella and a tree. 6. Because it is easily put out and often flares up.

Missing Word: The number, as represented by the numerical order of the letters of the word, is 455,454. Substituting each digit for the correct letter and the word DEEDED is spelled.

Ghost Anagrams: The two objects are: Specter and Scepter. Transpose the letters of either word to spell the third word, Respect.

Vanishing Witch: Fold the point of the arrow on each side of the drawing to the black dots.

Rebus: The proverb reads: Well be[illegible] gun is half-done.

Missing Numbers: The[illegible] are 98 and 76.

Hidden Islands: The[illegible] lands which are [illegible] tence are: 1. The[illegible] Hebrides.

TWO GREAT EVILS

(Continued from page 35)

ability to be able to work with our fellows, owing to everyone wanting the acceptance of his own point of view entirely and reiterating if there is at least little difference in any particular, all our organisation in social, political or economic fields constantly comes to naught. The insistent importance on the transitoriness of our own lives makes us indifferent to wha will happen to anyone or anything else when we are ourselves not there, and therefore the world is left where we found it, as least so far as we ourselves are concerned. If others make a change, we accept it with the same indifference. Thus while the theorists who invented the doctrine of Karma and rebirth thought that they would thereby bring solace and comfort to the people of the land and not allow them to give more importance to death than it deserves, the result has been that we have become even more concerned with death and more afraid of it than perhaps we would have been without these doctrines to worry us.

Inaction.

Then there is the problem of inaction. Poor Krishna cries over and over again against this vice of sloth and calls on all to be up and doing; to be active, to work without anxiety for results, to judge things on their own merits, and not the pounds, shillings and pence that they may give, but neither he nor the thinkers and preachers after him have succeeded in shaking us out of our inherent laziness. Our only activity has been word-weaving and talking. We are always afraid of action. We are always ready to give good advice to others and will never follow it ourselves, and our activities, such as they are, are confined to finding fault with other people, making others responsible for our own troubles and, at best, thinking deeply on the various process of the mind and wasting our time in finding out the difference between tweedledom and tweedldee. This would not have mattered much if there had been only a few persons engaged in this pleasant pastime, but when the whole nation is engaged in this and nothing else, and is careless even of its daily wants, which it insists on, keeping very low, then the situation becomes fraught with danger, as it conduces to utter laziness, both physical and moral.

Men Before Programmes.

The purpose of writing all this is to draw the attention of the great men who are in charge of the destinies of the country to-day, to these two fundamental factors of our life, so that they may not mistake the mere verbal expression of approval to their thought and activities by the millions of the land as a proof of their determination to do as they are told. My own humble association with public life for the last twenty years, in which I have had the occasion and the privilege of mixing with all kinds of persons and knowing them at close quarters, has convinced [illegible] that our temperament, continues to be the same; and that unless this is assailed, all mighty endeavours on the part of a few can lead us nowhere, and will leave us just where, similar efforts in the past, on the part of equally great men, have left us. Programmes there have been in plenty, great men also we have had in plenty, but the common man whom the programme affects and for whom the teachings of the great are meant, remains where he was. The dead-wall of apathy against which the biggest waves of enthusiasm and excitement beat in vain, remains unmoved. Till the fear of death is taken out of us by a more active philosophy then we possess; and laziness forced out of us by an iron hand, the country can make no real progress, howsoever much it may worship its leaders. Blind worship is also a form of laziness, because we expect much in return for the offering of a few flowers or incense or flattering word to the God, living or dead, of our choice without doing anything ourselves. If we concentrate ourselves on programmes, we will have heaps of them, for there are no minds so fertile as ours for the production of schemer on paper. The result will be, as it has been, endless discussions, for no tongues are so loud as curs for insistence on intellectual precision regardless of realities and practical applications; and we shall continue to wrangle, pretending that things are not what they really are, while the enemy at the gates gets stronger and stronger.

Need For Discipline.

I fear the only programme we now want is the programme of universal instruction in simple discipline. If we could spend half the effort we do on general matters, on universal education in simple civics telling each man his duty to his neighbour, as he lives in the house, as he walks in the street, as he goes about his business, if we teach him to be active and alert; exhort him not to worry about death and hereafter, but think about life and herein, tell him that the world around him did not begin with his life, nor is going to end with his death, but is something more permanent than himself on which his actions are going to make an impress, small or great, if he would only exert himself, perhaps we may be able to get a people on whom a programme can be effective And if we do that, then any programme will be good enough to keep us going and take us further on the road of progress. If the human being is lacking, the programme shall remain on paper; if the human being is there, then he can make any programme a success. This is the only thought in my [illegible] on the eve of the Congress [illegible] is the only [illegible] can share with [illegible] casually fall [illegible] Congress [illegible] people res-

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Evolution Of The Swadeshi Movement

(Continued from page 34)

nonized at a time when it was hardly then a year old.

In Bengal

It is already stated that the movement was in its early stage confined to Maharashtra only. In the year 1905 Bengal launched a powerful agitation against the Partition of Bengal by Lord Curzon. Swadeshi and boycott of foreign goods found a prominent place in the programme of the anti-partition agitators. This agitation inaugurated in Bengal was powerfully supported by Lokamanya Tilak in Maharashtra and Lala Lajpatrai in Punjab. Thus the cult of Swadeshi, boycott and Swaraj spread over Bengal, Punjab and Maharashtra. Aurobindo Ghosh, late Bramhabandhava Upadhyay and Bipin Chandra Pal were the most powerful apostles of this new movement in Bengal, Lala Lajpatrai and Bhagatram in Punjab and Lokamanya Tilak with his co-workers like Hon. Mr. G. S. Khaparde, Dr. B. S. Moonje and Mr. Gangadharrao Deshpande in Maharashtra and Karnatak. The programme included a protest against the prevailing system of education and efforts were made to start a system of national education. Under the advice and guidance of educationalists like late Sir Gurudas Bannerjee, a National University was formed in Calcutta and under its influence a number of national schools were started in Bengal and Maharashtra. The National Medical College was also founded Many young boys gave up Government schools and joined these [illegible] schools. In this second [illegible] of Swadeshi movement. [illegible] men learning in schools and colleges took an active part, in propagating the principles of what Mr. Bipin Chandra Pal used to style as a New School of Politics. The movement seemed to divide the entire Indian political world into two parties, the Extremists and the Moderates. From 1905 to 1908, the cult of Swadeshi spread like wild fire and had succeeded in creating a large and powerful following for it in Bombay, Bengal and Punjab. At Surat the inevitable clash between the two sections came and the Congress session had to be dissolved. Moderates led by late Sir Pherozeshah Mehta, Prof. Gokhale, Sundra Nath Bannerjee and others held a Convention and succeeded in keeping out from the [illegible] the entire Extremist [illegible] which had rallied under [illegible]dership of Lok. Tilak, Aurobindo Ghosh and Bipin Chandra Pal and Lala Lajpatrai. Soon after the split at Surat the Governments of Bengal, Bombay, [illegible] and Central Provinces be[illegible]opt measures of repression to suppress the anti-partition agitation and the Swadeshi and boycott movement. Mr. Tilak was prosecuted and sentenced to [illegible] years' rigorous imprison-

[illegible]rs. Besant

[illegible] years 1908 to [illegible]mitigated re[illegible]ent adopted [illegible]her the voice [illegible]al. Maha[illegible] Punjab had [illegible] from the [illegible] the local [illegible]hese Provinces [illegible] leaders of the [illegible]e sent to jail, in[illegible]exterined. Many questionable means [illegible] to strike terror in the hearts of the people. The followers were left without leaders and the Extremist party remained in a state of suspended animation for about five years.

In 1914 Mr. Tilak was released. Soon after the European War was declared Mr. Tilak, with his political sagacity, thought of taking up in his hand two things, one of starting a Home-rule movement on the lines of the Home-Rule agitation in Ireland and the other of making up the differences between the two wings of the Congress. The late Mrs. Annie Besant started a powerful propaganda in Southern India. She had already an immense influence over the educated people on account of her activities in Theosophical Society. Her appearance on the political horizon as a political leader served to create in Madras a strong following for her. Through the good offices of Mrs. Annie Besant and Mr. Chintamani, an atmosphere favourable to compromise was created. Lok. Tilak succeeded in persuading his followers at Belgaum to adopt the resolution to join the Congress at Lucknow in 1916 There he achieved the great success of his life. Not only the Extremist and Moderate wings of the Congress were brought together but the problem of Hindu-Moslem political demands was also successfully solved. This Lucknow Pact proved the basis for what was later on known as the Montague Chelmsford constitution. With the unity so established Mr. Tilak carried on a whirlwind campaign under the auspices of the Home Rule league preaching the Gospel of Swaraj and Swadeshi.

As usual the strong agitation was followed by official repression of an unprecedented character, particularly in Punjab. Rowlett-Act agitation in which Mahatma Gandhi figured for the first time in Indian politics created a situation which the Punjab officials received to put down with an iron hand. Jallianwala Bagh Tragedy which so radically changed the course of political agitation was later on enacted. The Indian National Congress met in 1919 at Amritsar under circumstances which threatened to usher in the new era of political agitation.

Mahatma Assumes Leadership

A battle royal was fought on the platform of the Congress at Amritsar between late Lok. Tilak and Mahatma Gandhi on the resolution on the Montford Reforms. In August 1920 Lok. Tilak died and the mantle of political leadership fell on Mahatma Gandhi At the special session of the Congress in 1920 at Calcutta he placed before the country his non-co-operation programme and the country adopted it. In this programme in addition to the propaganda of Swadeshi emphasis was also laid on the production and use of Khadi. Mahatma Gandhi was opposed to the inclusion of Boycott in that programme. Swadeshi movement, and particularly the activities of the All-India Spinners' Association which was founded at Patna in 1924, came into great prominence. The cause of Swadeshi received a great impetus in the allied boycott movement The organisations of volunteers for picketing foreign cloth shops had played an important part in 1930-31 to popularise the Swadeshi and even the mill-owners for sometime agreed to accept the policy of Swadshi laid down by the Congress.

The Future Of Swadeshi

It is now a powerful movement in the country. On the proper direction of it depends the economic future of India; As the Congress has now taken up to the policy of Council-entry and as there is every possibility of the Congress majorities being returned in most of the Provinces, the cult of Swadeshi will have powerful champions in the future provincial Assemblies and the Federal legislature that may come into existence. No Swadeshi movement can succeed in establishing the economic Swaraj unless Government of the country lends a powerful support to the movement and adopts definite policy of protection to save the indigenous industries from the evil effects of foreign competition. Swadeshi movement helps to create a spirit of sacrifice which can be of use, if utilised by the State in time in the interest of the indigenous industry. The policy of the Government of India at present is one of discriminate protection. There is a tendency to foist Imperial preference permanently on the country. At any rate the attempt to link Imperial Preference with the protection of Indian industries is being made openly. Hereafter the success of Swadeshi will mainly depend upon the efforts of the popular representatives in the provincial and Federal legislatures. They will have to fight against the lukewarm attitude of the Government of India and the general principles relating to fiscal policy laid down in the Government of India Act. The battle of Swadeshi which is being fought since 1895 to 1935 mostly outside by the people at considerable sacrifice will have to be relentlessly fought inside the legislature. The Congress majorities in the Provincial assemblies wherever they may succeed in having them will have to formulate a definite programme of economic advance and industrial revival and they must take all the steps in their power to carry it out systematically in the future legislatures. This is the only line along which the fight for Swadeshi can be carried on with great advantage to the Indian industry and the millions of Indian population who depend upon it.

May God lead my countrymen on the right path and give them the courage and sagacity to stand by what is right, proper and practical. A good deal of sincere, solid and substantial constructive work has to be done for some time before the country can think of giving another fight for larger political powers. Let us all be Swadeshi in the true spirit and I have no doubt that we shall be very much nearer our goal of 'Purna Swaraj.'

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PORTRAITS AND SNAPSHOTS:

In Faizpur Now..... Panorama And Personalities

By K. A. A.

A small little-known village in Maharashtra is the scene this week of unprecedented activity. The quiet and placidity of the country-side, hitherto unbroken even by the whistle of a steam locomotive—the nearest railway station is six miles distant!—, was rudely disturbed when engineers and carpenters, masons and architects arrived some months ago and started construc-

THE PRESIDENT:
His is a unique honour—but there are difficulties to face, too!

tion of a fair-sized town right there on the outskirts of the village. For three months the work of construction has gone on as an endless stream of bullock-carts creaked on their way bringing the necessary material for building and the sound of carpenters' hammers filled the country air. And, to-day, lo and behind! the wilderness has been transformed into the bee-hive of a modern town (complete with electric lights and loud-speakers!), half a lakh of people have poured in from every corner of the country, from north and from south, from city, town and village. The 50th session of the Indian National Congress has begun at Faizpur.

More Than A Mile-Stone

Any and every Congress session is an important occasion. It is also customary for Chairmen of Reception Committees to claim, year after year, that the session held under their auspices has been the most epoch-making. Mr. Shanker Rao Dev, however, may justly claim that the session at Faizpur marks a distinct land-mark in the evolution of the great organizatzion. It is, indeed, more than a milestone; it is the cross-roads. Faizpur may well go down in history as the place where the movement for India's freedom as represented by, and symbolized in, the Congress started on the most momentous phase of its life.

A Symbol

If for nothing else, the Faizpur session claims distinction for being the first to have been held in a village. The last forty-nine sessions of the Congress have been held mostly in big cities—Bombay, Calcutta and Madras share more than half— and on a few rare occasions in important towns like Cocanada. Twenty years ago it was as unthinkable to hold the Congress in a village as fifty years ago it was impossible even to imagine that one day it would develop into an anti-imperialist organisation demanding complete independence. This year it is more than the first village session. It is, perhaps, the beginning of a new era in the movement for Indian independence. Faizpur is but the symbol of the new orientation in Congress policy.

From Striped Trousers To Loin Cloth

In 1885 the Congress was an upper middle class organisation with a meagre membership, holding an annual session at which Barristers, Lawyers and other species of the well-to-do intelligentsia got an opportunity of showing off their oratorical talents. That was the time when striped trousers and a frock coat constituted the correct attire for the Congress session and resolutions were passed "respectfully requesting" the Government to grant another small of measure of 'reforms.' Then came the period of the "Progressives" and the demand for Dominion Status became fashionable in politics. Congress membership went up and even the lower middle classes joined the Nationalist forces. But the Congress remained a platform for speeches. Came Gandhiji with his gospel of non-violent non-co-operation and the Moderates walked out with their constitutional treatises and their copies of Queen Victoria's Proclamation under their arms. Successive direct action campaigns purged th Congress of waverers shirkers and constitutionalists. Insistence on Swadeshi and the simple life ousted the fashionable politician. His immaculate foreign clothes were out of place in a Congress gathering. Jail became a place of pilgrimage and with the Lahore Congress complete Independence took the place of Dominion Status as the nation's goal. Then came lathi charges, picketing of foreign cloth and liquor shops, declaration of Congress as illegal, resurgent woman volunteers, civil disobedience, 1933, Dandi, Bardoli... and the Gandhi-Irwin Pact.

Doom Of Constitutionalism

With the colossal failure of the Round Table Conference, the new phase in the history of the Congress began. No longer were there any illusions about the attitude of our rulers Meanwhile other forces than the urge for bare political freedom were making themselves felt in the country. The workers and the peasants who had hitherto remained silent under the severest exploitation were being awakened to the realization of their own role in the freedom movement. Economic questions assumed larger importance and despite Congress insistence on class-collaboration it could not ignore the justice of the poor man's demand for a better life. The Karachi resolution of Fundamental Rights indicated the new tendencies. Jawaharlal had arrived on the scene and with him came Socialism in the Congress ideology —rather apologetically, some would add! Not yet strong enough to dominate, the Socialists within the Congress—helped, no doubt, by the workers' and peasants' growing strength through their class organisations—have certainly managed to push the Congress considerably to the left. What is more, they have introduced economic questions into [illegible] politics and stressed the importance of "mass contact." Even the Government have realized the importance of winning over the masses and terms like "Back to the Villages," "Rural Reconstruction" and "Village Uplift" are heard even from pro-Government platforms. The Congress has, of course, found that the only basis for an anti-imperialist struggle is a strong mass-consciousness. In a predominantly agricultural country like India mass-consciousness meant awakening the peasantly which at present is in a state of abject apathy.

Faizpur is the symbol of this new consciousness and also the first step towards its realization. The Congress has literally gone to the village for enlisting the support of the masses

Saint And The Symbol.

The frail little man who, more than anyone else, is responsible for the innovation of holding the Congress in a village will attend the session on a visitor's ticket. Mahatma Gandhi holds no office in the Congress; he is not a member of the Working Committee nor of the A. I.C.C. He is not even a delegate. He has said that he has retired from the leadership of the Congress and he proposes to stick to his decision. But for a man who has played the important role that Gandhiji has played in the evolution of a great movement, even voluntary abdication does not bring much relief. His advice has been sought on every important issue for almost a quarter of a century and will continue to be sought so long as the country and the Congress remember his unforgetable services to the national cause His hut in Faizpur will be the most popular resort of nationalist politicians of every shade of opinion. Socialists and capitalists, office-acceptance-wallahs and the anti-office bloc, they would all come to him for consultation and advice. And this toothless old man of 67, with the heart and the chukle of a child and his own peculiar sense of humour, will sit there in his lion-cloth, cross-legged on the bare hearth, playing his dear Charkha, and dispensing words of advice and his own special brand of wise-cracks—a saint and a symbol!

The President

The man of the hour is, of course, President Jawaharlal Nehru to whom Faizpur brings an honour seldom bestowed on any nationalist leader in India. Only one other man occupied the Congress 'Gaddi' thrice—Dadabhoy Nowrojee. But no Congress President has been elected thrice within a dozen years and twice in succession.

Unique Position

He has repeatedly stated that his re-election does not imply acceptance of his Socialist creed by the Congress. Generally speaking it is more in the nature of a personal tribute to his undoubted capacity for leadership. But it is equally true that Jawaharlal's re-election is atleast a concession to Socialists who have been acquiring growing strength within the Congress. It is also suggested that by making him the President once again, anti-Socialist elder Congress leaders have sought to gag him. In any case, to-day as he presides over the deliberations of the Congress, Jawaharlal finds himself in a unique position—a position, however, which is fraught with gravest difficulties. Those who know Jawaharlal also know that he will not shirk them.

"Red" Roy

M. N. Roy is another personality which is making its influence felt in the Faizpur Congress. For years an ardent Socialist, reputed to have held positions of greatest importance in the Communist hier-

MAHATMA GANDHI:
He propounded the idea of a Village Session.

archy, Roy's name has been of the many "Red" bogeys, turbing the peace of capital bureaucratic minds. A born nizer, Roy was a force to be reckoned with in the trade union circles and the Indian Labour movement. But when he was sentenced to six years' imprisonment no one could have imagined that he would come out of jail an ardent Congressman. He was known at that time to regard Congress as an effete, bourgeois organization. And yet he is to-day so keen on making the Congress the chief anti-Imperialist organisation that he does countenance the existence of separate organizations. The immediate issue, he insists, is the freedom of the country and the Congress is the only one organisation which we should all strengthen then for achieving that purpose.

Prisoner Challenges J[illegible]

A remarkable man, this comrades could tell you stories of his organizational ability, his adventures in many varied lands, his grit and severence. He was known as of the best students of [illegible] among Indians. But few [illegible] the great intellectual p[illegible] lay hidden within his re[illegible] personality In jail where literature is banned he to have devoted his [illegible] study of philosophy and mathematics A number on these subjects shortly to be these seeks to Relativity the[illegible] took on it by Mohamed Su[illegible] lahabad High Mohamed [illegible] was a distinguished Mathematician studies published judicial authorities. [illegible] And now Roy [illegible] Justice Sir [illegible] Judge and [illegible] prisoner has ch[illegible]